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POETRY.

For the Churchman.

MY SABBATH HOME.

Oh, beautiful, how beautiful,
My Sabbath home, art thou,
With that bright star in heaven's blue arch
Down shining on thee now!
Lingering above thy lofty spire,
It seemeth to mine eyes,
Like one who loved the holy place
Up-pointing to the skies.

Oh, beautiful, all beautiful,
My Sabbath home thou art,
When one star reigneth in the heaven
Like love within the heart:
Or when the night, the holy night,
Hath girt her beauty on,
And each bright watcher in the sky
Is looking from his throne;—

Or when the softened sunlight steals
From shaded window down,
And round the altar glory throws,
CHRIST'S ministers to crown;—
Or when the flaming clouds at eve,
Day's gorgeous funeral pyre
Have bathed thee in their warmest dyes,
And lit thy vane with fire!

Oh, beautiful, still beautiful,
And dear to me thou art,
As when at first a little child
I loved thee with my heart;
As when at first!—it seems to me
'Twere only yesterday,
When I was taught within thy walls
To bend me down and pray;—

When by the hand I first was led
To join the little band,
Which clustered round that Bishop dear,
Who now in heaven doth stand.
I hear his voice as then I heard,
Soft words of kindness speak;
I feel again as then I felt,
His touch upon my cheek.

Years pass away, and young warm hearts
Around the chancel bring
Their first pure love, their unstained thoughts,
To heaven an offering.
Trembling and tearful, vows are breathed
With sacred awe and dread,
And that same Bishop's hand is laid
In blessing on my head.

I walk within thy aisles alone,
And people every place,
Before me comes each well known form—
Each dear familiar face
Looks into mine, and wears the smile
I loved to see it wear—
I tread again thy crowded aisle,
And stranger-forms are there!

And then I mind me how the loved
In death's embraces sleep,
I feel as in the world alone,
And turn aside to weep.
And yet, O yet, my Sabbath home,
All beautiful thou art,
And dear to me as when at first
I loved thee with my heart.

Thy lauds and anthems well I love,
I love thy praise and prayer,
And deem within thy hallowed walls
GOD'S presence dwelleth there.
GOD'S presence ever with thee rest,
GOD'S blessing wall thee round,
My Sabbath home! GOD'S love and peace
With thee and thine abound! J. C.

The continuance of the articles on the "Protestant Succession" is deferred to No. 50, February 20.

From the British Critic for January, 1841.

A REVIEW OF THE WORKS OF WILLIAM ELLERY CHANNING, D. D.

There is, perhaps, no living writer of eminence whom the change of times and of public opinion has thrown so much into the rear of events as Dr. Channing. It is but a dozen years since he was regarded by many whose opinions are worth looking back upon, as the master spirit of the age. His pages were transparent with truth, burning with all the glories of hope and anticipation, and even coruscant with the divinity of genius. If there appeared to Christian taste and principle a few drawbacks in the march of mind on this side of the Atlantic,—if there seemed a little rancor in dissent, a little pettishness in schism,—if the progress of civilization was thought to bring with it a little increase of vulgarity, and the sacred cause of freedom betrayed a trifling admixture of factiousness, the English child of hope could at once extinguish all qualms and fears by a glance at the Fortunate Islands across the western main. The achievements of unfettered intellect, and the triumphs of political independence, which *here* are wont to assume so rude and withal so keen an exterior, were *there* seen like the sword of ancient liberty, entwined with the myrtle boughs of elegance and peace. Fancy pictured in those Elysian meads a venerable group of sages holy and benign, who had long drunk oblivion to the miserable jealousies that rend the ancient world, expounding to many a youthful Æneas the mighty order of nature, and predicting with the calmness of certainty and with numerical exactness the coming fortunes of mankind, the return of a golden age, and the refulgent line of heroes destined to spread and establish the empire of the New Philosophy:

> "Dardaniam prolem quæ deinde sequatur
> Gloria, qui maneant Itala de gente nepotes
> Illustres animas, nostrumque in nomen ituras."

To the writings of the author before us, more than to those of any other of his fellow citizens, nay, to them almost solely, were we indebted for this pleasing illusion. His style carried along with it the most phlegmatic and hesitative mind. His arguments were self-evident to the thinking reader, as they were plausible to the superficial. One seemed to find there English sense and French sprightliness; mother wit, and profound philosophy; speculations of the most adventurous daring, cautiously built upon axioms of the most undeniable certainty. To be sure, one's head did sometimes grow rather dizzy; the foundations of the earth were moved under one's feet, the old world was tottering, and the heavens were in a maze. One felt like the unhappy wight in the Arabian Nights, who, having carelessly touched up the steed that looked so quiet and manageable, found himself suddenly borne with the speed of the storm over the earth, and sea, and clouds. So ærial, so very unearthly and abstract from sense and prejudice seemed one's career, that the world itself one had just left was seen to whirl and travel on, and all the mighty revolutions of the universe were plainly perceptible. Yet amid the labefactation of all things, the reader was comforted and established with the assurance that *one* position, whether in mind or in matter, was still unmoved, viz., Dr. Channing himself, and the mighty foundations of truth and experience on which he stood. Though he seemed to have opened the floodgates of moral revolution, yet he, and he alone, could stem and control that irresistible tide: so that, if the worst should come to the worst, we had only to keep tight hold of the Doctor's skirt, and we should be safe.

It was, perhaps, nothing wonderful that a writer so bold and lively should take with the "general reader," who reads for amusement and gains little else from his reading; who, feeling that his judgment is of no great weight, takes little pains in forming it, and being capable of no great degree of enthusiasm, readily bestows that modicum upon the first applicant, just as the poorest are always found the first to part with their pence to a beggar. There were also a good many on our side the water who had so far anticipated the conclusions of the great American teacher, as to make it tolerably clear beforehand what sympathy they would show him. From them it was nothing surprising to hear of his "comprehensive views," his "glowing eloquence," his "wisdom and candor," his "purity and freshness of feeling, his spirit and eloquence such as nothing but the love of liberty can so well inspire," "his admirable appreciation of character," "his splendor of eloquence, soundness of judgment, and nobility of feeling." But even the very watchmen and guardians of old English feelings, authorities supposed to be fortified with a tolerably stout bias against Americanism in every shape, were content to swell the chorus of praise. *Blackwood*, misled perhaps by its Scotch predilection for the evidences of Christianity, in its review of Dr. Channing's discourse on that subject, which breathes Socinianism in every line, pronounced him "a man of sound judgment and clear understanding; equally correct in feeling and refined taste:" and even the staunch, the orthodox *Quarterly Review*, incidentally noticed him as "one of those men who are a blessing and an honor to their generation and their country."

It becomes then an interesting question, to which however we shall not have space to do justice, how has so powerful and original a writer utterly lost his name, place, authority, and favor amongst us? That he is gone by, and is now a mere nullity as an author on this side the Atlantic, will be proved, we are certain, on the evidence of our reader's own feelings, who will turn with distate from the very heading of our remarks, as from something beyond his utmost indulgence, stale, flat, and unprofitable. That he is gone by, is as certain as that he was once a great name amongst us.

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We cannot better describe the perpetual strain and ambitiousness of Dr. Channing's tone, than by comparing it to Pythian inflation, or something worse. This is not so much in the words, which are often modest enough, but in the sentiment. Taught as we have been "to humble ourselves under the mighty hand of God," we cannot go along with the author for a single page without fleeing for refuge from his presumption to the blessedness of CHRIST's little ones. Page after page with untired energy he seems to spring, to bound, to climb, to struggle in the vain attempt to extricate himself from the laws of humanity, and scale either heaven, or at least this world's highest eminence. Without the instincts of awe and humbleness, and too wrapt in himself to be rebuked by experience, he still persists, and never seems to feel reaction or recoil.—Speculations of pride, designed to excite, to elevate, to make us discontented and self-confiding, appear, as one reads, to chase one another into utterance, and as quick vanish away. Visions of the world's and our own great capabilities are blown up like bubbles out of a froth of words, but utterly elude the grasp of the hand, and will not even endure the gaze of the eye.

> "Thoughts tending to ambition, they do plot
> Unlikely wonders: how these vain weak nails
> May tear a passage through the flinty ribs
> Of this hard world, my ragged prison walls;
> And, for they cannot, die in their own pride."

There is something in this tone which reminds of that very remarkable monument of history, for such it is, the peculiar twang of voice which New England, and indeed all the Union, has derived from the predominance of Puritan elements in its origin. The ethical unsoundness and absurdity of that system, has now worked its way into the physical construction, and the very organs of speech;—a memorable instance indeed of sins punished by being made inveterate even to the third and fourth generation. Now it is this well known tipto pitch of voice, become in our age a physical difference between an Englishman and an American, which an English ear discerns in Dr. Channing's strain of sentiment. It is, if it be not a bull to say so, one continued climax, one protracted excitement, without beginning or end, without definite principles or objects. The only hell he seems heartily to fear, and seek to escape from, is a "monotonous world," (p. 280); or, as he elsewhere calls it, "the spiritless tameness of our characters and lives." (*Self-Culture*, p. 253.)

Dr. Channing seems to have been for a moment startled, as well he, or any man whatever, might be, at that excessive shape of this self-exaltation which arrogates to itself the highest sacred authority, and affects to speak as an inspired apostle or prophet. The passage we refer to occurs in the opening of his remarks on Milton. This happens not to be Dr. Channing's own mode, and therefore his taste refused the unwonted savor; but it is curious to observe how reason, so fertile in backing up conceit, came to his aid, and with what satisfaction and evident sympathy he at last gulps down the whole lump of arrogance.

"The work opens," he says, "with a salutation, which from any other man might be chargeable with inflation; but which we feel to be the natural and appropriate expression of the spirit of Milton." (A most ambiguous compliment.) "Endowed with gifts of the soul, which have been imparted to a few of our race, and conscious of having *consecrated* them through life to God *and* mankind, he rose without effort or affectation to the style of an apostle:—'John Milton, to all the Churches of CHRIST, and to all who profess the Christian faith throughout the world, peace and the recognition of the truth, and eternal salvation in GOD the Father, and in our LORD JESUS CHRIST.'"

"The great swelling words of vanity" that characterize Dr. Channing's works are of another sort; nor does he with so express a rivalry set up against every thing which the Christian venerates, though perhaps virtually not the less sitting in the temple of GOD, as GOD, and not the less usurping the Apostolic throne. "Great," "lofty," "grand," and "stupendous," are the pedal notes to which this pompous performer is ever recurring; if they do not rather resemble the big drum of the village band, which at a short distance is all that reaches the ear, leaving imagination to supply the flutes and clarionettes. The laboring classes of Boston come to him for instruction as to the best mode of raising themselves, and he very eloquently answers this appeal. Most people would be puzzled at such a task, and so was evidently Dr. Channing. How then does he escape out of the difficulty? After many very forcible negations, and ingenious exceptions—true elevation is not this, or that, or the other; he takes refuge in the "great ideas within the reach of every man who thirsts for truth, and seeks it with singleness of heart." This of course wants explaining. The charm is of no use without directions. Perhaps the following passage, which occurs soon after in the same discourse, will be considered a sufficient practical elucidation of the Doctor's meaning:

"The *highest* social art is yet in its infancy. *Great* minds have no where solemnly, earnestly undertaken to resolve the problem how the multitude of men may be *elevated*. The trial is to come. Still more the multitude have no where comprehended distinctly the true idea of *progress*, and resolved deliberately and solemnly to reduce it to reality. This *great* thought however, is gradually opening on them, and it is destined to work *wonders*. From themselves their *salvation* must chiefly come. Little can be done for them by others, till a spring is touched in their own breasts; and this being done, they cannot fail. The people, as history shows us, can accomplish *miracles* under the power of a *great idea*. How much have they often done in critical moments for country, for religion! *The great idea of their own elevation* is only beginning to unfold itself within them, and its energy is not to be foretold. A *lofty conception* of this kind, were it once distinctly seized, would be a *new life* breathed into them. Under this impulse they would create time and strength for their high calling, and would not only regenerate themselves, but the community."

We have read of a country so swampy, that the peasantry were forced to traverse it on stilts, which became by use as natural to them as their own legs. Such appears to us the result of this author's endeavors. He knows no repose, no content, no union of the humble and the great. Like the frog in the fable, he is always swelling.

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One cannot help being struck by the universality with which the moral quality of Socinianism pervades every thought and suggestion in these pages. It exhibits itself on every subject in an indisposition to admit facts, which cannot readily be squared into theory. Nay, rather, it perceives, it realizes no facts, no persons, no things, not the merest historical truisms, not the plainest evidence of the senses, not even the existence and characters of the nearest friends, except only as parts of theories. It results, therefore, in a most flagrant and absurd *unpracticalness*, an unlimited ignorance of human nature, and the most ridiculous projects for its improvement. Dr. Channing's notion of human nature is a shadowy something that a drunkard might dream of, but which the first act of the body, the first real movement of the limbs, must detect. The things that one hears of in nursery rhymes are not more contrary to fact, more impossible, and altogether more external to humanity, than what every page before us abounds with.

If one takes the commonest form or species of fact that one thinks of, viz., a particular statement respecting certain persons and things, it is wonderful how few, how next to none, there are in this immense mass of disquisition, on every variety of subject, human and divine, filling 559 large and very closely printed pages. A few proper names, indeed, are studded here and there, as there are ships on the ocean. If any sound-minded person, proof against the infection of theorizing, wishes to increase his relish for facts, for pieces of positive information, let him read Dr. Channing, for after a few pages his heart will begin to yearn after facts. "Oh monstrous," he will exclaim, "but one half-penny worth of bread to this intolerable deal of sack!" One most striking display of this deficiency is the almost utter absence of quotations from Scripture, which are pre-eminently *the facts* of a religious writer.—Dr. Channing never shrinks from the most serious subjects, but even in his sermons you hardly find a text, or so much as the faintest allusion to sacred history. It is said of a certain writer, that if the Bible were lost, it could be recovered from his works. We wonder what infinitesimal fragment could be picked, like a few grains of gold dust from the mud of a vast river, out of the book before us.—But in truth this writer cannot handle facts; he cannot take them in; his stomach has no solvent for them; his nature cannot assimilate them; he lives on jellies, and revolts from solid food. The effect is, that these fifty discourses are fifty deserts of dry generalities, each fifty parasangs long. Those portions which are applicable to certain particular times and places, might be condensed into ten pages. The rest would suit the moon as well as this sublunary sphere. It is a book of arithmetic, full of ingenious calculations, but only just a few facts about weights, measures, exchange, and so forth, barely enough to work the rules with.

We cannot help dwelling a little on this characteristic of the writer, because to our minds it is very significant. There is an utter want of *personality* or *personal* interest in Dr. Channing's mode of stating his views and describing things. One cannot "see the man," at least for our part we can only have some rather ugly suspicions. He does not write as a man, as a friend, as a brother, as a father, as a companion, as a Christian minister, or in any definite human capacity. He writes as an abstract declaimer. He philanthropises by steam. He gives out his universal love as the revolution of the glass cylinder generates the electric fluid. He is a mere machine for essays: you pull out the march of mind peg, or the progress peg, or the old abuses peg, and as long as you choose to turn the crank, you may have an unfailing continuity of lucubration, with a very respectable average of meaning and a good deal of briskness. In about half an hour you begin to reflect that you have gained nothing tangible except an aching arm, and a little giddiness in the head. Though it is all about man, yet man is not in it. Dr. Channing never stands confessed; he does not even *loom* through the mist of his speculations.—Nor does he raise up others to the mind's eye more than himself.

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There is scarcely a symptom of personal tie more than skin deep in the course of half a hundred lengthy discussions on every kind of topic. Each sentence seems to bristle with a certain horror of entanglement. Though his spirit be ever so wearied, yet can he find no rest for the sole of his foot, for all the world to him is limed for his destruction. He burns with unquenchable zeal against every human affinity, and holds that man to be a traitor to the human race who loves any one of his fellow creatures more than any other.

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One cannot, indeed, read a dozen of the pages before us, without seeing that the writer is in a false position with every thing practical. He cannot go along with anybody in any definite word. All action he views externally.—Somebody somewhere indulges in a very gratuitous speculation on what would be thought of our ways by an angel, or a native of some more obedient planet than ours, who should be suddenly introduced into this earth without any previous information of our moral condition, and only a few angelic notions of goodness and love and duty. Far be it from us to say there is anything angelic in our author's style; but yet such an abstraction, such a nakedness from human sympathies does he aim at; and so does he endeavor to survey the world.

Thus there is no existing mode of action whatever that Dr. Channing can acquiese in.—His antipathy to the Church as a known, prevalent, and authorized mode of teaching and living, great as it must needs be, is the least of his antipathies, because, perhaps, he stands least in fear of it. His protests against societies and every mode of religious agitation are far more numerous and energetic.

It is the natural result of all this, that when Dr. Channing does attempt to be practical, his suggestions being in defiance of the facts of humanity, are contemptibly and ludicrously disappointing. His wish and purpose is not merely to reform the world up to some moderately respectable standard of virtue, but to push on mankind *some steps* towards the universal prevalence of universal love, towards the happiness of all men, or some such lofty consummation. If his purpose only were to supply a little short-lived stimulus or encouragement as amusement, he would succeed, as indeed any man would who condescended to the task. Measured by *this* standard, Punch and Judy, as well as the most frantic and blasphemous street preaching, is successful. But looking up to any object worthy of religion or philosophy, Dr. Channing cannot be a less ineffectual performer than they are. For what are his remedies? Excitement, and that without venturing to specify the particular drugs, doses, intervals, and so forth. As if the physician were to leave his anxious patient with the simple admonition, "You must stimulate the system, but there is so much nonsense in all the usual specifics for this purpose, that the only advice I can give you is to warn you against them."—Or if Dr. Channing does put the drugs into our hands, he seldom assists us to more than the root, or mineral, or perhaps a dozen unprepared ingredients, leaving us to reduce, compound, and manipulate. Sometimes he merely says to the patient, "You must get well," or "I wish I could see you on your legs," or "A little sleep will compose you wonderfully," or "One solid meal would do you a world of good." But all the while, as the Doctor has a keen eye for failures, and a head full of the evils of excess or inadequacy in every mode of treatment, he falls into infinite inconsistencies. His advice only amounts to "Yes" and "No," "Do this" and "Don't do this." But one continually desiderates the middle course between these extremes, the reconcilement of position and negation. He never indeed pointedly contradicts himself—there is not enough practical aim and modification in his writing for him to be in much peril of that—but if one attempts to put him together and make him out, there results nothing but a maze of the vaguest contrarieties;—an endless series of doings and undoings, backwards and forwards, marches and countermarches, reminding one of the kind of goodness and energy displayed by a well-known counterpart of the Doctor's:

> "Doctor Faustus was a good man,
> He whipt his scholars now and then,
> And when he whipt them he made them dance
> Out of England into France,
> Out of France into Spain;
> Then he whipt them back again."

Yet it is the very object and profession of the moralist to find out the mean between these extremes. Not to say, Seek excitement, or Be quiet; nor to say, Retire into solitude, or Go into society. Nor again is it the moralist's office merely to say there is a mean between these. It is of little use to say—at least we need no Channing to say it—Beware on the one hand of excitement; and on the other hand beware of inertia; nor, Beware of loneliness, and also beware of a crowd. This is using the whip and the voice, and not the reins: flogging your horse when he pulls you and your carriage into the right hand ditch, and also flogging him when he gets into the left. The moralist must aim at a definite, practicable line, midway between the extremes. He must chart it, and describe it by its marks and bearings and distances; the danger being really in slight deflexions from the right path, not in great aberrations, which in moral matters are comparatively unfrequent, but when they do occur, are generally final and irremediable. Yet there is hardly such a thing as a mean dreamed of in these pages; that is, there is no attempt to lay it down, for when a person decries excess, we admit he does grammatically imply a mean.

The secret of all this is to be found, first, in Dr. Channing's utter unpracticalness; secondly, in his intense abhorrence of any thing like authority. A mean implies authority, as reins imply hands. A mid-course implies self-restraint, regard to precedents, submission to near and continual guidance through fear of distant and unfrequent dangers; it implies a practical existent system found to answer. A mid-course is usually one which we take, not quite because we *see* it to be good, but because it is recommended to us by extrinsic considerations. On these accounts a mid-course requires a humble and believing temper. Whereas an extreme, a single principle, recommends itself by its own simplicity; it goes on by its own momentum; it is perfectly intelligible; it accounts for itself; it is self-sufficient, requiring no *datum* for further progress except the direction it has already come.

Thus, though our author's words be many, yet there is nothing in them but the bare enunciation of principles. If you want a practical direction, it is like "looking for a needle in a bottle of hay." Though contrary principles may in turn receive their due, yet there is no reckoning: just as an honest but slovenly book-keeper puts down his receipts and his payments, but never strikes a balance. Dr. Channing is what the Greeks called μετέωρος, like a man in a balloon carried now this way, now the contrary, as the different currents catch him; or to use unhappily a more familiar image, he "reels to and fro and staggers like a drunken man." This is the character of his teaching and argumentation. His opinions of history, i. e., of the broad outlines, for there is not a symptom of so much as a schoolboy's knowledge of history, are perhaps rather more fixed and defined: though they still are all of an extreme kind.—The practical moralist marks the calendar of past history with the same alternations of brightness and darkness that have chequered his own brief existence; nor does he allow his future anticipations to wear a more uniform hue. But past, present, and future, are universally characterized by Dr. Channing as follows: past, one deep black and festering mass of corruption; present, ditto, with a faint streak of light and beauty here and there, especially at Boston, U. S.; future, all brightness, beauty, order, happiness, glory, and Unitarianism, "and something worse." On these points there is no variety, no alternation of sentiment in our author. They are, to his mind, as immutable land marks as the mountain shore; as sure and sacred guides as the stars of heaven. It is not of his historical prejudices, but of his advocacy of principles, his moral speculations, that we are speaking. And in this we assert, that he has no other secret of navigation, than to run full sail in one tack, till the man at the watch calls out "breakers a-head," and then to run with equal impetuosity on another, perhaps the contrary one.

COMMUNICATIONS.

For the Churchman.

TEMPERANCE SOCIETIES.

NO. III.

(Concluded.)

It has been a marvel in the minds of many, why *Episcopalians*, especially, should regard temperance societies with suspicion, and oppose them as "anti-Christian," and calculated to weaken the authority and unity of the Church. If there is any denomination of Christians which ought, above all others, to yield them their cordial support and approbation, it is the *Catholic Episcopal Church*. We have seen, that the Roman Catholic branch of it, has no such jealousy or suspicion; but that on the contrary, her bishops, clergy, and laymen, are in one solid phalanx moving in their support, and even the Pope himself has expressed his cordial approbation both of their principles and objects. It is indeed remarkable that the Church of Rome, with her Argus eyes, has not yet discovered, what "Cam," with half an eye, sees so clearly, viz., that "temperance societies are a violation of the unity of the Church," and another manifestation of "schism, and in short, a development of "protestant jesuitism." We should have thought that Father Matthew would ere this have received a hint from his holiness, to stop his "ungodly heresy," and "Pelagian" practices. In that case, his three millions and a half of members might, on promise of repentance and reformation, receive absolution for their guilt of schism, and for associating with "infidels, heretics, atheists, deists, and ungodly men," and so be received back again, as worthy members, into the Catholic fold of CHRIST. And it is very strange, that the Bishop of London, of Chester, and indeed a majority of the English bishops who advocate these societies, do not see the danger of this grand conspiracy, which bishop Hopkins and "Cam" have so clearly demonstrated, and cautioned their people against the threatening danger. But no; not a lisp of disapprobation do we hear. But on the contrary, we find these dignitaries helping on the "schism," and presiding, and making speeches at meetings of temperance societies. The bishop of Norwich, at a great public temperance meeting, held at Norwich on the 21st September last, remarked among other things, "that he was not only a friend to temperance principles, but to the total abstinence principle in its widest and most extended sense," and that "*he would go all lengths* in approving the short pledge or the long one; and in this he trusted they would follow him, heart and hand, and soul." Again, he observed that "the pulpits of many of the churches had been occupied for the promotion of the temperance cause; and he would say, GOD grant that he might see the day, *when not only every pulpit in his own diocese, but every other in the country, would be occupied for the promotion of the cause of temperance in their respective congregations.* It was needless to remind them of Ireland. Ireland was once proverbial for her drunkenness, but now as proverbial for her sobriety," &c. Again, he said, "It was objected to temperance societies that they were not supported by religion; were that true, temperance societies would only do half their work; *but he knew they made way for religion, and the greater part of those who had taken the pledge were also attendants of different places of worship. This he could state from his own experience and observation.*" (*London Intel*)

I could quote much more to the same effect, not only from the speeches of the bishops of Norwich, and London, but of others equally high in talent and official station; but I do not rest my advocacy of these societies on the opinions of any men, however eminent, but on their intrinsic merits alone. It may however serve to dispel some of the fears of American Episcopalians to know that the dignitaries of the British Church can see no such objections as seem to have frightened "Cam," and bishop Hopkins, "from their propriety."

I have said that Episcopalians, especially, ought to encourage temperance societies: for if faithful to their private, family, and public devotions, none offer so frequently the petition "lead us not into temptation." If the ritual, prescribed by the Church, be strictly followed, every member will offer up his petition six times every day. Supposing it to be offered in sincerity, as doubtless it is, will not he who offers it, do all in his power to give it effect? For, to use the language of bishop Patrick, "when we pray GOD 'not to lead us into temptation,' with what face can we think fit to run into it?" Does not he run into it, and invite it, who surrounds himself with intoxicating drinks, or uses them habitually? Suppose a man should surround himself with all manner of combustibles and fireworks, and fire his house with them, and then pray daily, and several times a day, "Lord, deliver me from conflagration and powder explosions." What should we think of such a man? Would he be "Pelagian" or antinomian? It will be said, perhaps, that the cases are not parallel: that in the one case, to incur danger requires a voluntary act on the part of the individual, and in the other case there is a constant chance of accidental explosion. But do not individuals lose control over their wills by the use of spirituous drinks? Is not this *one of the effects*, described by all writers on intemperance, and admitted by those who drink to excess themselves? "Sir," said one of the most eminent men this state has ever produced, to a friend who urged him to banish the intoxicating cup, "were a bottle of brandy to be placed in the mouth of a cannon, and I could get it in no other way, though I knew that in making the attempt I should be blown to atoms, I could not resist the temptation." We daily see that this morbid thirst, produced by habitual, ay, *moderate use*, is stronger than all earthly ties—we see it insensible to the tears, and groans, and sighs, and prayers of worse than widowed wives, and fatherless children, and all the other claims of outraged and weeping humanity; and if so, what must be the strength of that habit, which binds the unhappy inebriate in its indissoluble embrace? Is there then no temptation in using *that*, which begets such habit? Is it not rather wilfully running into it, courting it, challenging it? Men regard this too much as a moral question merely: while it is equally also a *physical one*. Alcoholic drinks, especially distilled liquor, produce invariably physical disease of the stomach, which, strange as it would seem, incessantly craves for an habitual repetition of the very cause that produced it. This morbid effect follows the application of the agent, as certainly as pain follows the application of fire to the skin, and yet some would have us believe, there is no danger in drinking moderately. I appeal to facts as they exist. We see that men of respectability, of talents, of reputed piety, do become intemperate, in spite of all the entreaties of friends and relatives, and the strongest family ties; and this too when they did not consider themselves in any danger. And now I ask again, whether the use of *that*, which results in such a habit, can be innocent? Episcopalians then, I maintain, ought, above all others, to banish these causes of "temptation," and to advocate these *negative associations*, which, as has been well said, instead of compelling them to *do* any thing, merely bind them *not to do*, to *abstain from doing*.

I am not aware that there is any argument of "Cam," which I have left unnoticed; and it may be thought, that in replying to his objections thus, at length, I have given them an importance which they did not merit. There is one point, however, which ought not to be passed over, and that is, the influence which the Church ought to exercise upon the world. "Cam" seems to think that it is wrong for men, out of the Church, to practise any of the virtues of the Christian, or if they do, they are not virtues. He would, it seems, have men of the world as bad as possible; if not on the other hand, members of the Church equally eminent for holiness. He would carry this so far as to deny the right of the Christian "to join his fellow men in any endeavor to stop a growing evil." Now I think that no one can deny that the Christian Church is designed to exert an influence *out of itself*, to elevate the general tone of morals, in every community and nation where the Gospel is preached; and this, so far from being deprecated and opposed as lessening the value and influence of the Gospel, *ought to be considered one of the very effects which it was designed to produce.* We see that this is the order of GOD's providence and dealing with man, both under the old and new dispensation. The Jews, for example, were not ready to receive the pure and self-denying doctrines of CHRIST, until John, the forerunner, had "prepared the way of the Lord, and made his path straight." "Cam" thinks it blasphemous to compare the influence of temperance societies in preparing the way for the reception of the Gospel, with that of John the Baptist, in preparing the way for the coming of CHRIST; but it is immaterial whether the comparison is strictly apposite and parallel, it is the *principle* and the *fact*, which I wish to insist upon. *Abstinence from intoxicating drinks does prepare the mind for the reception of religious truth*, if there is any credit whatever to be placed in human testimony: and on the other hand, the use of them, is one of the greatest obstacles to the reception of the Gospel which has ever existed. It is this broad and naked fact, which I would have kept before the mind, and then I would ask, have not Christians, as such, "a right," yea, is it not their imperative duty, to "unite" with each other and "their fellow men" to remove this obstacle out of the way? I see not how it is possible for any one to avoid this conclusion.

There is another common objection, which we often hear urged; and that is, that *the pledge is an oath*, and that we have no right to bind ourselves in such a solemn manner, to do, what is no where commanded in Scripture, viz., practise total abstinence; that it is making light of an oath, to bind ourselves not to do, what we are constantly and strongly tempted to do: in short, that a violation of the pledge is perjury, and that most people do violate it, &c. Admitting even, that the pledge was an oath, we should deny the inference; but it is not an oath, any more than any asseveration or promise is an oath. The pledge of the American Temperance Union which now has the signature of about two million persons in the United States, reads thus:—

"*We, the undersigned,* DO AGREE *that we will not use intoxicating liquors nor traffic in them as a beverage; that we will not provide them as an article of entertainment, or for persons in our employment: and that, in all suitable ways, we discountenance their use throughout the community.*"

Now this is nothing but a *written promise,* just as binding, in morals, as a verbal one, and no more. It has nothing of the nature of an oath about it in any shape. It is precisely like all written articles of agreement; such as notes of hand, deeds, wills, articles of indenture, of partnership, &c., which nobody ever construed into oaths. In Ireland, and among the Catholics here, the pledge is only a verbal promise, repeated, kneeling, after the person who administers it, though the names are generally recorded, in a book, by a secretary. Now no person would blame another for *hearing* him promise, that he would taste no more alcoholic drinks. We would consider the object to be attained, viz., exemption from all danger of intemperance, as worthy of the effort, and worthy of the risk too, (if it was made deliberately,) of violating his promise; and he would commend him for it. But how is the case altered, when a man signs a written promise to do the self-same thing? If he changes his mind, or finds he cannot keep the pledge, he has a right to have his name erased, whenever he chooses. He can undo, at any time, what he has done; so that if there has been "jesuitism" and "compulsion" in getting him to put down his name, he can soon escape from the "*bond*"-age, by requesting his signature to be *expunged.* But if a man has voluntarily made a *verbal* promise, he cannot be released from it, on any easier terms, if he can at all. It will depend on the option of the person or persons to whom he made the promise, and if they refuse to release him from his obligation, he is absolutely bound for life. But it is doubtless true that men do consider a written promise more strictly binding than a verbal one; but *why* they should do so, it is difficult to determine. That it is not in fact, I think will be obvious to all. That men do sometimes "break the pledge," is doubtless true; and so do men forfeit their word. It will be so, as long as men are men. That this is an evil, I do not deny; but evils are inseparable to all human enterprises and actions; even the Church of God is an "evil" to those who do not profit by it, or those who violate their baptismal vows. "But," it may be said, "then you would do evil, that good may come." I reply, no. I would do a great good, though some evil might follow. I would not neglect the plain path of duty, *for fear some evil consequences might happen.* I would try to get out of the way of temptation, and induce others to follow my example, although I might afterwards be drawn into it again. If I have no powder in my house, I know, while in it, *I shall never be blown up,* and no one can say as much who keeps a powder magazine in his cellar. It has been calculated that *one in seven* of all who use intoxicating drinks habitually, becomes intemperate—ruined both for time and eternity.—Suppose the same result should happen, to an equal proportion, of all who should walk through a certain street in this city—would that street be kept open? Would any man be justified in walking through it, when there was no necessity? Would "Christians have no right to unite with their fellow men" in shutting it up? Would it be wrong for a man to give his friends a written promise or "pledge" that he would keep out of it? Could he wantonly walk through it daily, and several times a day, and yet, be sincere in offering the petition, "lead us not into temptation?" If the public authorities did not close up such a street, I am much mistaken if the citizens did not, even were they all members of the Church.

Some will have nothing to do with temperance societies, because they cannot approve of *all* that has been said or written by some of their ardent advocates: as if they were obliged to support every measure, or sentiment, whatever it might be! There has been, and is, a difference of opinion among the members on some points, but this does not clash with the grand and comprehensive principle of *total abstinence,* which seems to bind them all together as a band of brothers. No one has a right to inquire *why* another abstains, if he only does abstain. If one man thinks it a *sin* for him to taste wine, it is an inference, a private opinion of his own, and one which he has no right to impose upon others. And it would be folly for any one to take offence because such an opinion is entertained. If another thinks that membership is "a test of piety," or that a relinquishment of intemperance will save the soul, he may be pitied for his ignorance, but few will follow his example. Such a case I never yet knew, however, and I believe, like most of the other objections, it only exists in the imagination of those who have conjured it up. No one has a right to judge temperance societies, except from their constitution, *which is their pledge;* and this has been given above.

I will conclude what I have to offer at present, with the following testimony of the celebrated Rev. Dr. Wardlaw of Glasgow:

"Without discussing the merits or demerits of temperance societies, I must be allowed to say in their behalf, that their object is one of the most important, which the mind of Christian, of patriot, or of philanthropist, can contemplate; that the general principle on which they are founded, which is substantially, the application of combined example to the accomplishment of an end, which individual and cumulated example has utterly failed of effecting, is capable of the simplest and most satisfactory justification—that whatever objections may be entertained against them, and be felt by individuals sufficient to prevent their actually joining them, I cannot imagine how any Christian, as a friend to morality, to the true interests of his country, and to the personal and social happiness of his fellow men, can regard them with indifference, or fail to wish them God speed; and for this reason, among others, that their success will contribute in no small degree to diminish the profanation, and to promote the sober and serious observance of the Lord's day. For surely the consideration is fearful, that the Sabbath should be the great tippling day—a day of greater business and profit to the dram-drinking houses, than all the other days of the week put together! Such being the melancholy fact, every step towards the suppression of intemperance, is equally a step to the cure of Sabbath profanation. They are sins that mutually produce and cherish each other."—*Second Annual Report Scot. Temp. Soc. p.* 48.

A High Churchman.

For the Churchman.

SECTARIAN MISSIONS IN THE EAST.

Mr. Editor,—It will be recollected, that some years since, the London Christian Observer was republished and most extensively circulated in this country, under the auspices of the late Dr. Dwight, Drs. Alexander and Beecher, and many of the *evangelical* clergy of *our own* Church. I know not why it was discontinued, unless it be, that an occasional paragraph, like the following, has not been acceptable to many of its readers. In a review of "Publications on Egypt, Syria, and Turkey," in the month of November last, in allusion to the work of the Rev. Mr. Southgate, we find the following:

"In consequence of his statements, the American Protestant Episcopal *Board of Missions* is commencing a mission at Constantinople, and another among the Jacobite Christians in Mesopotamia. The object proposed will be chiefly to aid in the resuscitation of the Eastern churches; in which the missionaries of several other societies in Great Britain and America have already taken a lively interest: *though little has been effected* worthy of a work of so much magnitude and importance. . . . . . We remember being much struck with the awkward and invidious figure which the zealous congregationalist, Sereno Dwight and his companion Eli Smith made in their missionary tour in Asia Minor, Armenia, Georgia, and Persia, ten years ago, by reason of their connecting *Episcopacy and the use of a liturgy,* which the Eastern churches have enjoyed from the times of the apostles, with the superstitions and corruptions of later ages. What did those churches know of the 'American Board of Missions,' under the auspices of which Mr. Dwight and his friend travelled, or of the sects which compose it? We are far from disparaging the zealous and useful labors of the *godly* men who conduct that society, or their excellent missionaries; but when the *latter* come to cope with the ancient, though *decayed,* or *heretical* communions of the East, *they are greatly at a disadvantage.* They carry no credentials which the people acknowledge. When asked, who ordained you? what Church do you belong to? who are your bishops? where is your liturgy? what creeds do you use?—they can give no reply intelligible and satisfactory to the inquiry. But the Church of England (and America) will not ask oriental Christians to cashier bishops or to abolish any godly and edifying custom of ancient days, and to begin to found new Churches upon the principles of modern Congregationalism."

J.

For the Churchman.

GENERAL MISSIONARY SOCIETY.

Mr. Editor,—Although but an occasional reader of your paper, I was very much gratified with your candor in admitting the article of "Presbyter," on the salary of the agent of the Missionary Committee.

The present, appears to me, to be a very suitable time for a discussion of the principles and practice of the Society and its committees: the annual meeting of the Board in June, and the triennial meeting of the General Convention in October, will furnish opportunities for making such improvements, as *may possibly* place the General Missionary operations of our Church, on a permanent and prosperous foundation.

All that has been said, both now and heretofore, and much more that has been thought and felt, on the two thousand dollars salary of the agents, has also been perceived and acknowledged in respect to the two thousand dollars salary of the Missionary Bishops. Were the funds of the Society in flowing abundance, and were the same liberality extended to the Missionaries themselves, all would, I believe, rejoice—but there has been such a total want of comparison, in the munificence of the Board, that all I am acquainted with, have been deeply disappointed.

Again, the XI. Article of the Constitution of the Society, vide Journal General Convention, 1835, p. 131—in the opinion of many, who are withal as high Churchmen as yourself, Mr. Editor, or your present correspondent, who nevertheless think that the civil liberty of the citizen is infringed by the double inhibition respecting the appointment of missionaries.

As a Churchman, I would cheerfully submit, and do highly approve of the first requirement, viz., "the recommendation of the ecclesiastical authority of the diocese to which he belongs," but to demand in addition to this, and other suitable matters of detail towards the conclusion of the Article, "nor shall any missionary be sent to officiate in any diocese, without the consent of the ecclesiastical authority of the same"—is, to deprive the clergyman of his natural and civil right of residing in any portion of our Union, conformable to his sense of duty, his taste, his health, or pecuniary circumstances.

As long as this clause is in the Constitution, (at present I say nothing of the amendment of the IVth Article adopted in General Convention, 1838, Journal, p. 167,) so long will the claims of the Society be withheld from many churches; I know ministers who entirely disapprove of it, and from the first moment my eye rested on it, in October, 1835, down to the present, I have never been able to shake it from my mind, as an unlawful encroachment on that personal liberty which is but second to that with which Christ has made us free.

Another Presbyter.

For the Churchman.

Mr. Editor,—I have lately received a circular from the Board of Domestic Missions, stating the fact of an alarming deficiency of funds, and asking for aid. I beg they will receive such as I am about to offer, as freely as it is kindly given. I had hoped, that the Church had entered upon its legitimate work of promulgating the Gospel, soberly, discreetly, and with a zeal according with knowledge; and that time would still deepen and strengthen the spirit, which at first seemed but as the early dawn, preceding a glorious day of light and love. Once convinced of duty, I was persuaded that every true Churchman would unhesitatingly comply, and do his part with straight forward Christian principle. My conclusion was based upon the known character of a Churchman's piety, being reflective and reasonable—not governed by moods and frames—having primitive practice as a model, and primitive doctrine for a guide—also upon Church authority as having weight with many; and upon the heartfelt and lively piety of the great majority of our members. Nor can I change my opinion, notwithstanding the facts are against it. I am compelled, therefore, to seek for some cause, sufficient of itself to counteract this result. But here let me remark, that benevolence is not a natural characteristic of the human soul, but its opposite. Men generally covet rather than bestow. And even grace, in its usual measure, scarcely subdues this infirmity. So that a small cause will work wonders when operating in favor of so besetting a sin.

Now, whether alone, the disproportionate salary of the Domestic Secretary of the Board, will account for the manifest lukewarmness and indifference of the Church, others must judge. Here let me say, that in none of my remarks would I be thought to convey the slightest blame upon the present incumbent,—I fully believe that it will. That it has stopped hundreds, and I believe I might safely say, thousands in this Diocese, I cannot doubt. It is reasoned upon in this way: Here is an office, whose incumbent must reside in the city of New York—comparatively a sinecure—allowing $2,000 per year, and the payment of all contingent expenses. And this officer is at the head of a charitable society, whose funds are the fruits of self-denial, and hard labor; and whose constant teaching is given for the Gospel's sake:—Whereas this society pays the devoted missionary, who takes his life in his hand and foregoes all ease and advantages, and endures all hardships and privations, $250!!! We admit, say they, the duty of extending the benefits of religion—but we cannot see the necessity or propriety of supporting an office, whose incumbent must live in unchristian-like extravagance, or hoard up our money. "Like priest, like people." Is there not a pious minister or layman in the Church, who has means, and loves Christ and his brethren enough to fill this office in charity? Then would we respond to his circular with such quick and generous aid as angels give to saints; "yea, we would spare our last mite sooner than the cause should languish." It is useless to call this fancy, it is a fact. The people of this country look with disaffection upon all extravagance, when supplied from their pockets; but they are ready to share their only loaf with one who is willing to share the toil of procuring it. If you wish proof of the extent of this feeling, read the acknowledgments of the Secretary, in the Spirit of Missions, and note how many designate the use to be made of their offerings. Observe too, the wonderful success of Bishop Chase, who may thank the Board of Missions for his success in part, at least. I have written this, Mr. Editor, with the sincere prayer, that it may call attention to the subject. If there is a popular error, dissipate it—show beyond cavil that this salary is needful and right, and once more will we lend a hand freely to the work—we love Missions, and we love the Church: the two *must go* together. Let, then, every Churchman in good faith seek to do away every obstacle, and accelerate the mission Church.

A.

For the Churchman.

THE CATHOLIC CHURCH.

Mr. Editor,—Allow me to correct an error of your printer, who made me last week refer to the Methodist as a brother *secretary* to the Romanist. It should have been *sectary.*

I should not have troubled you with this correction but for its connection in my own mind with a few other remarks.

In the argument which I offered in your last, I must confess my chagrin at the use of the word *Episcopalians.* How can we blame those who are ignorant of Catholic principles for confounding us with the numerous sects of the age, while we sanction and encourage the delusion by taking to ourselves the inadequate designation of *Protestant Episcopalians?*

When the hundreds and thousands of our country, (to use the language of good bishop Horne,) who were groaning in captivity, received with thankful hearts an apostolic bishop, *as an angel of* God, *even as* Christ Jesus, the word Episcopal was understood to denote an office which none other than bishops could, without impiety, pretend to take to themselves, or communicate to others. It was understood to denote an *essential* feature in the *constitution* of the Christian Church: nor could it then have been foreseen that the pertinacity of the Methodists would have brought numbers to regard it merely as an *accidental* feature in the *regimen* of the Church. Such, however, has proved to be the fact; and the word has consequently lost, to a great extent, the power which it once had, to discriminate the Church of Christ from human associations.

It appears to me that the General and Diocesan Conventions had *no right* at first to impose on us this name; and that since it has lost in a measure its original force with the people, they have still less right to continue it.

In the Nicene Creed I am taught to declare my belief in "One Catholic and Apostolic Church;" and I of course profess myself a member of the One Catholic Church. By what authority does a Convention deprive me of my Christian birthright, misrepresent my character, and compel me to misrepresent myself and falsify my daily solemn profession in the creed, by imposing on me the name of *Protestant Episcopalian,* and bidding me profess myself a member of the *Protestant Episcopal* Church? I know of no authority which can justify this; and I appeal to the proper authorities of the Church to do away the glaring contradiction between their Journals of Convention and their symbols of faith; to redress the wrong which they have done me and thousands of others, and give us back the appellation of our fathers.

Every member of the Church professes to believe "in the Holy Catholic Church," or in the "One Catholic and Apostolic Church."—Let me ask him, not as a theoretical, but as a practical question, what does he mean? Does he not mean, and do not his actions declare, that the bishops, priests and deacons of the Church to which he belongs, are the persons, and the only persons, from whom he can, in this country, receive the word and sacraments according to Christ's appointment? Why then should he hesitate to declare that the Church to which he belongs is, to the exclusion of Romanists and all other sectaries, the Catholic Church in our country, and its members, and none others, the Catholics?

The word Catholic is that, as your readers are well aware, by which our best divines, of former days, are used to designate the Church and her members. In the present age, with a few honorable exceptions, we are guilty of inconsistency and folly, in neither taking the title to ourselves nor giving it to others. It is due to ourselves, and to the faith which we profess, to be true to the profession of our Creed, and to vindicate for the Church, and for ourselves individually, an exclusive right to the title of Catholics.

The diocese of New York may, at its next Annual Convention, set the example of abolishing, by legislative enactment, the name of Protestant Episcopal, and substituting Catholic, American Catholic, Reformed Catholic, or Catholic Apostolic, in its place. The way has been opened for it to do so by the two last Conventions. Bishop Whittingham, I am told, writes himself bishop of the Catholic Church in Maryland; if so, it is much to his credit. May we not look to the bishops of the next General Convention to encourage this return to primitive usage? For one, I am willing to serve under the banner of the Church, but not under the flag of a sect; I claim my right to be known as a Catholic, and I complain of the wrong which is done me by a name which does not represent my character, feelings, or principles, and which obliges me to belie my profession, and appear to the world in a false character; and if none other can look to the proper authorities of the Church to do justice, in this particular, to all the members of the Church, it is at least the privilege of their constant friend,

Hope.

THE CHURCHMAN.

SATURDAY, FEBRUARY 6, 1841.

An Offering to Churchmen; *or a few Historical Hints connected with the origin and compilation of the Prayer Book. With Notes, and an Appendix, &c.* By W. H. Odenheimer, A. M., Rector of St. Peter's Church, Philadelphia.

Mr. Odenheimer's Offering contains much valuable information, conveyed in a spirited style and condensed form. The plan of the book is excellent, and the execution evinces extensive reading, and a diligent use of copious materials.

We know of no book on the subject which contains so much pertinent information in so small a compass; and as the want of some work of the kind has been felt, it is not improbable that further editions of this book may be called for; or that the author may carry into effect the plan of throwing the substance of what he has written in the shape of question and answer for the use of Sunday schools. In this case an occasional exuberance of metaphor may be advantageously retrenched. We could wish also to see a different view given of the mission of St. Augustine to England. Why not acknowledge the benefit of this mission, and give the then Church of Rome the credit of it? No one portion of the Church of Christ is injured by ascribing the just meed of praise to any other portion; but rather the whole Church is exalted by the due elevation of every member. The British Church, as Mr. Odenheimer well says, was "enfeebled," and, he might have added, well nigh extinct, by the invasion of the Pagan Saxons; and these Saxons were undoubtedly converted by the mission of Augustine under Gregory. Why except this mission from those labors of love by which so great honor has in every age redounded to the Catholic Church? Were not the aid and co-operation of Gregory rather an advantage to the feeble remains of the British Church than an attempt to crush and enslave her?

That the assistance conveyed by the bishop of Rome to the British Church, or the fact of his planting new Churches among the Saxons, who owed to him the inestimable blessing of their conversion from heathenism, was an adequate basis for his future jurisdiction any longer than the Churches thus aided or founded consented to its exercise, cannot with reason be pretended. Gratitude has its limits; nor can it, without absurdity, be argued that the constitution and rights of a branch of the Church in one country, are extinguished or impaired, when it declines, for whatever reasons, the supervision of a bishop to whose predecessor it was, centuries before, laid under acknowledged obligations.

In fact the Church of England, we believe, took this ground at the time of the Reformation; and when the Romanists afterwards formed separate societies in that country, and drew off the people from their lawful bishops, they became thereby, *ipso facto,* schismatics. This seems to us a more correct view than to date the schismatic character of the Church of Rome in England from the time of Augustine; which is not only doing injustice to the eminent piety and services of Gregory (who is laudably quoted, p. 64) and Augustine, but is building too much, we think, on the doubtful hypothesis of St. Paul's preaching in Britain, and giving to the ancient British Church, after the Saxon invasion, a greater prominence than necessity requires or history warrants.

We are aware that Mr. Odenheimer has authorities to sustain him, and that therefore he may not think it advisable to change the ground which he has taken in this particular, and a few others of minor consequence. In any event, however, we hope he will not deprive us of the pleasure of seeing another edition of his really valuable compend, and of having from his pen the same amount of matter, in a form adapted to catechetical instruction.

"The Late Missionary at Nantucket" has sent us a reply to the official document which appeared in the Churchman of the 23d ult., which shows that he has by no means found it of so overwhelming a nature as to some it has appeared. We have read the reply with interest, and doubt not that many of our readers would be gratified by its perusal: but as it touches on some new topics, which would probably lead to an extended controversy, and assumes of necessity a belligerent attitude towards a late diocesan institution of Massachusetts, we have deemed it expedient to advise the writer to seek another organ of communication.

A portion of the article, which is strictly in vindication of himself, it is but justice to the late missionary to insert.

The article alluded to goes forth to show, that I never had been recognized by the "Massachusetts Board of Missions." I never was, nor did I at any time claim the honor. All that I asserted was, that I went to Nantucket as the Missionary of the "General Domestic Board of Missions," in the full confidence, derived from the tenor of the Bishop's communications on the subject, as well to another as to myself, that I should receive a part of my support from the "Massachusetts Board of Missions;" consequently, that *I should be* acknowledged as "one of their appointed and recognized missionaries;" and it is only of the wrong which has been done me in this matter, of the partiality which has been shown by that body, that I have at all complained.

So much of my allegation, therefore, remains still untouched. The Board dare not approach it, for most of the members know full well that I have sufficient proof for my assertion, and the testimony of a respected Presbyter in this Diocese, whose veracity cannot be questioned, nor *his* character impugned with safety. It was upon the knowledge of this fact, and an entire conviction of the justice of my claim, that I received the one hundred dollars I have already acknowledged. But the Board say *they* gave it me. Be it so, and as such I will accept it, reiterating my thanks for this flattering testimonial of approbation of the services of the Missionary of the "General Domestic Board" on the island of Nantucket, in the Diocese of Massachusetts. But, let it be known, that when I can procure from home certain papers and documents, which are locked up there, and cannot at present be very readily obtained, I shall be able to throw a little additional light on this subject, particularly on that part of it which relates to my being called upon by some of the officials of the Board to report to them the progress of my mission, and any interesting occurrences which might attend my labors. It *was* certainly told me, that the Board had no unappropriated funds at their command, when I applied for aid; and that the gratuity I received, viz., this "*special and solitary donation, made with the avowed intention that* IT *should not be repeated,* [how could it be?] came out of the Bishop's own disposable fund—the Easter Offerings; I could never have dreamed it, and I could have no possible motive in asserting it unless I believed it to be true.

But, Sir, had I not a *claim* upon the "Massachusetts Board of Missions," whether recognized by them or not? The Bishop acknowledges that I had, and have still. I refer you to that part of his address to the Convention, which you copied into the Churchman of Nov. 14, 1840, and which has given rise to all this controversy. He therein designates me as the Missionary of the Convention, *Ergo,* as the Board of Missions is the creature of the Convention, surely there must have been some connection or relationship between me and the Board, whether I made my annual report to the one or to the other. The Bishop tells them, "In August *I* visited Nantucket——they have a beautiful House of Worship, &c., for the erection of which WE are very much indebted to the persevering efforts of OUR Missionary there, and he is well entitled to a more ample remuneration than he has yet received," and "none are deserving of more than our brother of Nantucket."!!!

After stating some facts illustrative of the views of the Board in the choice of missionaries, the reply proceeds:—

"Whether they"—the Board—"have been unfortunate in not securing to themselves the services" of the Missionary of the General Domestic Board, I also must leave to "the Church at large to decide;" they will at the same time determine, considering my claim to their support, whether the Board have done their duty towards me; and so, passing over all these minor considerations, I will now once more revert to Dr. Stone and his several hundred dollars; premising that it is not at all surprising that the "Massachusetts Board of Missions" should feel so much consideration for an individual who had advanced them money, when it is not every one who will lend it us when we need it.

And, first, I am charged with "a wanton attack upon a brother clergyman." I have been guilty of no such heinous crime; and, with "an attempt to injure the character of that clergyman abroad, by insidious suggestions and misrepresentations of facts"—an accusation which the Board cannot sustain—so that they themselves are open to condemnation in doing *me* injustice.

I am not Dr. Stone's accuser, I never charged him with any unbecoming act in reference to this affair. In my own vindication, in explanation of the Bishop's statement in his address to the Convention, and in proof that the Board had not equalized the aid given to its Missionaries according to their circumstances, &c., as had been asserted, I called attention to the balance-sheets of the Board attached to their respective reports for 1839 and '40, where, I said, would be found Dr. Stone's name precisely as are the names of all the Missionaries, with certificates in his favor amounting to several hundred dollars. This has been proved to be true, but as I had not by me the Journal of the Convention for 1839, in which were inserted the words "*being for money advanced,*" and had only that for 1840, in which they were not, I accidentally omitted them altogether. Of this Dr. Stone in his reply complained, by whom it was further made to appear, it was not for the "Board of Missions" that this money was advanced, but for a so called Convocation. In my rejoinder I therefore asked the doctor, admitting the truth of his statement, so far as it went, if he did not advance this money for *an object which has not yet been made known,* and on his own responsibility. But, hereon the doctor has been silent: may it not then be fairly presumed, that if he could meet me with a denial, he would have done so; and that, without the aid of the "Massachusetts Board of Missions" to help him out of trouble? But he throws himself upon the Board, and they undertake to fight the battle.

* * * * * * * *

Dr. Stone has presumed, Sir, upon my ignorance; and the Board have gone farther, they would have it believed that I have not made myself fully acquainted with the exact nature of their position. They are mistaken. It is from some of the present members of their body that I received the information I possess, and am now about to detail.

* * * * * * * *

But, more to the point: The Board say they "deem it a duty to repel a charge so entirely unfounded, and to shield the Rev. Dr. Stone from the aspersions so unjustly cast upon him." What unfounded charge have I preferred against Dr. Stone? I know of none. But, if I now proceed a step or two farther, how can they clear *themselves* from the charge of a gross breach of duty, as intrusted with funds designed for *Missionary* purposes, which they have appropriated to another purpose?

Dr. Stone tells us the money he advanced was on account of the Convocation, and the Board say that "in assuming the liabilities of the Convocation, they found a debt due to Dr. Stone for advances made by him, for what *were considered* by the members of that body the legitimate and proper objects of the Convocation, and payments in discharge of its obligations, which advances and payments had been made with the knowledge of the Convocation," or had been fully approved by its members." Now all this may have been so, but, I affirm what might have been *considered* "the proper and legitimate objects of the Convocation, cannot be considered equally to be the proper and legitimate object of the "Massachusetts Board of Missions," and that in assuming the debts of the Convocation, *which were not of a Missionary* character, they are chargeable with a breach of trust, by diverting from their legitimate objects, funds that were given expressly for Missionary purposes.

We have given this extract merely to show the ground which the author of the reply takes. In order to sustain this ground, he is obliged to go into some developments which, as we have said, would probably afford new matter of controversy, and which we would rather see discussed, if at all, elsewhere than in the columns of our paper.

The following letter, addressed to the Rector of a flourishing church in this city, is published in the hope of promoting the laudable object which it brings to view.

"Jefferson City, Mo., Jan. 8, 1841.

"Rev. and Dear Brother:

"You have probably learned from the "Spirit of Missions" and other sources, that an effort has been made to establish the Episcopal Church at this place.

"It is but little more than six months since the effort was first commenced; and thus far the success attending it, has been such as to afford great encouragement to persevere.

"A small but interesting and permanent congregation has been collected, and a parish organized by the name of '*Grace Church.*'

"The greatest difficulty we have to contend with, is the want of a suitable place in which to worship; the only room we can obtain being so small as to prevent entirely the growth of the parish.

"Our great object at present, is to provide means for the erection of a small neat church, capable of accommodating about 200 persons, which can be built here for one thousand dollars. The successful accomplishment of this design will establish the church upon a permanent basis. This, the vestry have resolved, with laudable zeal, by the blessing of God, and in dependence on the assistance of our more favored brethren at the East, to undertake. They have also requested me, as their Rector, to solicit aid in behalf of the object from the friends of the Church in other places.

"This being the seat of government of Missouri, and a place of increasing importance, and having as yet no house of worship completed; the necessity and propriety of our having a church as soon as possible must be obvious. And further, the Romanists are making an effort to build a house of worship, which will probably prove successful.

"I would therefore, Rev. and Dear Brother, respectfully inquire of you as Rector of ——— ———, whether we may not hope for some assistance in our present enterprise from the Missionary Society of your congregation.

"Any contributions for this purpose placed in the hands of the treasurer of the Committee for Domestic Missions will be forwarded to its destination.

"In behalf of the vestry of Grace Church, Jefferson City.

"I remain respectfully and truly, your friend and brother in the Church,

——— ———."

The following agreeable picture of Dr. Pusey and his associates is from a letter addressed to a lady of this city by a friend on the continent.

"I saw Dr. Pusey very intimately, and became very much attached to him. He is any thing but the arrogant hierarchal formalist he is so often represented. Whatever else he may be wanting in, he has certainly the ornament of a meek and quiet spirit. In his family, his lecture-room, his study, and in the pulpit, in all of which I saw him, he shows the most unaffected simplicity, and exhibits a spirit more entirely purged from the leaven of earthly interest, and imbued with the very temper of Christianity, than I have almost ever seen. This is true to a considerable extent of those with whom he is associated there in advocating the Catholic Theology, Mr. Newman and others. I was scarcely more struck with their excellent scholarship, and thorough learning, than with their plain, and simple, goodheartedness. Never shall I forget the time I was domesticated among these Oxford men."

"Sermons on Public Worship, Suited to the Times. By Samuel Nott, Jr., author of 'Sermons from the Fowls of the Air and Lilies of the Field,'" (Boston, Whipple & Damrell,) and akin, we suppose, to the author of "Crumbs for Spiritual Chickens." Mr. Nott says, in the commencement of his fifteenth sermon, (p. 279,) "My discourse will consist of a *notice,* an *acknowledgment,* and a *request.*" The *notice:* "I propose, next Sabbath, to deliver a discourse on the advantages of Public Worship," &c., and the *acknowledgment* of his fear that the notice will be in vain, are suitably amplified. The *request,* "that YOU will carry this notice to every ear in town," &c. rises above the sublime. "I send word," says the preacher, p. 285, "by you to the West; to the Washington Furnace and its adjacent farms;" &c.

"Carry the message down the Weweantio—to all its establishments, and bordering farms—to *the Poles,* with its solid and durable walls," &c.

"You may do a word at the Centre. I will give these two villages the credit of a large attendance, &c. * *. Call, then, the absentees of the Centre," &c.

"But you must ascend the Wankinco, to that village which of a Sabbath, * * has met my eye as the *very image of repose,*" &c.

"And lastly I send word to Agawam, to that new and beautiful village," &c. * *. "Yes, and go farther still, down to the very shores which our beautiful bay indents," &c. &c.

A very striking and original sermon.

We learn that the consecration of the Rev. Stephen Elliott, Jun., D. D., Bishop elect of Georgia, was unavoidably postponed, in consequence of the non arrival of some of the Bishops, at the time appointed for the solemnity.

At a Special Meeting of the Standing Committee of the Diocese of New York, held on the 3d instant, James Rosevelt Bayley, Deacon, was recommended to the Bishop for Priest's Orders. Jedediah Huntington, M. D., was in like manner recommended for Deacon's Orders; and George W. Coakley, Fletcher J. Hawley, and Elijah Guion, Jr., to be received as Candidates for Orders.

Bishop Onderdonk requests that those Deacons of this diocese who expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests that he may be informed what consecrations of churches will be expected, and of the times, severally, at which it is supposed they will be ready.

☞ Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered in Christ Church, to-morrow evening. Service to commence at 7 o'clock.

The Right Rev. Bishop Kemper, of Missouri, requests that letters for him be directed to Philadelphia, Pa., until the first of March.

The Rev. James R. Bayley, deacon, having removed into this diocese from that of Connecticut, with a letter of dismission, and been here received, has changed accordingly his canonical residence, and become the minister of St. Andrew's Church, New York.

The Rev. Upton Beall, Rector of All Saints' parish, Frederick county, Md., has been called to the Rectorship of Christ Church, Norfolk, Va., and has accepted the same.

A society has been recently formed in England, under the name of the Canterbury Diocesan Church Union Society, the object of which is to afford a general, systematic, and regular support to five great societies in connexion with the Church of England. The society at its first meeting resolved that the five following societies, viz., The Society for Promoting Christian Knowledge, The Society for the Propagation of the Gospel, The National Society for the Education of the Poor in the Principles of the Established Church, The Society for Promoting the Building, &c. of Churches, and The Society for Promoting the Employment of Additional Curates in Populous Places, are great Church societies, recognized as such in being carried on under the superintendence of the spiritual heads of the Church, in connexion with the clergy and laymen being members of it, and that accordingly the principles of them demanded a cordial approbation, and their operations the warmest sympathy and support. It was also resolved, that the increasing claims upon these societies for assistance, at home and abroad, at the present crisis of unexampled religious exertion, render it necessary that a union of endeavor amongst all the members of the Church, should be brought into action, for making more widely known their purposes and proceedings, and enlarging their pecuniary resources.

There are at the present time in Great Britain, upwards of four hundred associations in full and efficient operation, auxiliary to the Society for the Propagation of the Gospel in Foreign Parts. In 1838, there were but half the number. In the same year the income of the Society from voluntary contributions, barely reached £16,000, or $71,040. During the first ten months of the last year, the income of the society had exceeded thirty-five thousand pounds, or $155,400.

The plan proposed by the Bishop of London for providing a fund for the endowment of new bishoprics in the British colonies and foreign possessions, has met with signal encouragement. The Societ for the Promotion of Christian Knowledge has voted towards it a grant of £10,000, and the Society for the Propagation of the Gospel, £5,000. The Archbishop of Canterbury, and the Bishop of London, have contributed each £1,000; which, together with other contributions from the nobility, &c., have already raised the fund to nearly £20,000.

The Board of Education in the Diocese of Salisbury have established a training school, under the charge of Mrs. Duncan, a woman of very high character, with a view to supply well qualified teachers for the parochial schools of the Diocese. The course of instruction comprises from one to three years; lodging and instruction are afforded gratuitously, and the charge for board is £15 for the first year, and £14 for the second and subsequent years. The school was to be opened on the 15th of January.

The University of Cambridge, at a congregation held in December last, resolved, by a grace of the Senate, to grant to the Episcopal Library in Jamaica, established under a bequest of Archbishop Tenison, for the use of students in divinity, two copies of all theological books which have been printed at the University Press on account of the University; and also of such editions of the Bible as may be selected by the syndics of the Press.

The Bishop of Durham has announced his intention of giving prizes, during his incumbency, to the amount of thirty guineas annually, for the encouragement of literature and science.

Among the prizes proposed, is one of ten guineas for the student who passes the best examination at the end of the academical year, in the Hebrew text and Septuagint version of the book of Genesis, beginning with the twelfth chapter, and of the first twenty chapters of the book of Exodus, and in the Gospel of St. Matthew in Greek, with especial reference to Hellenistic phraseology and expression.

INTELLIGENCE.

From the Gospel Messenger.

Consecration of Grace Church, Lyons.—This interesting ceremony took place on Thursday last. The weather was favorable, and every thing combined to give full effect to the most solemn and impressive service appointed for the occasion. There were present, the Rt. Rev. Bishop DeLancey, and the Rev. Messrs. Prevost, Spalding, Acly, Irving, Stone and Cook, of the clergy. A very large audience was assembled, and listened with great attention to a most appropriate discourse, delivered by the Bishop.

This edifice may justly be termed the gem of the diocese. It reflects great credit upon the architect and builders, and the energy and spirit with which it has been carried through by this infant congregation is worthy of all praise. The designs were furnished by James DeLancy Walton, Esq., of New York, who has thus supplied us with a model which every congregation, possessing the ability, would do well to adopt. It is a simple Gothic structure of stone, presenting an appearance of massiveness and solidity peculiarly appropriate to a sacred edifice. The interior is beautifully arranged, and completely finished; and the chancel, for elevation and spaciousness, deserves imitation. The dimensions of the building are, 45 by 65 feet, exclusive of the tower in front, and the vestry-room in the rear. The organ is, in appearance, one of the most beautiful of its size, and, as the writer has been informed, by a sufficiently good judge, of excellent tone. Its cost was $1200. The cost of the entire building has been about $11,000. The sale of pews took place on the day prior to the consecration, and the result exceeded the expectations of the most sanguine.

In the evening of the day of the consecration, divine service was again held, at which time the rite of confirmation was administered by Bp. DeLancey, to twelve candidates. A very large and most attentive audience was present, and it is believed that the feeling was universal, that the village of Lyons had not witnessed more impressive services than those of this interesting day.

It is very gratifying to know, that the spiritual interests of this infant parish have been greatly advanced under the ministry of its young rector. May he long be spared to minister in the beautiful sanctuary which he has been instrumental in erecting, and may his flock experience abundantly the blessing which cometh on them who "count it an honorable thing to honor God." I.

Ohio.—Bishop M'Ilvaine has received from PatrickMur ray, Esq., a gentleman of Great Britain, now, in Ohio, the sum of $244,45 being a donation from a friend of his in England, in aid of the Domestic Missions of the Protestant Episcopal Church in the Diocese of Ohio. The Bishop has paid the money over to the Treasurer of the Missionary and Education Committee of the Diocese.

In recording this disinterested act of Christian munificence from a stranger, we cannot but commend to the prayers and to the zealous nursing care and liberal pecuniary aid of all within the limits of the Diocese, the cause of our own missions.

On Monday, the 10th inst., Bishop McIlvaine confirmed seven persons in St. Paul's Church, (Rev. Mr. Halsey's) Mt. Vernon.

Texas.—Mr. A. C. Horton, a zealous lay member of the church, at Matagorda, has recently presented the parish with six hundred acres of land. Measures have been taken toward the erection of the church edifice, the frame of which was taken out from the United States last year. Mr. Ives says under date 20th Oct., that about $800 will be needed to pay off all incumbrances. This sum, it is supposed, will be reduced about one fourth by donations recently made at New York.

It is heart-rending, says Mr. Ives, to see the field so white for the harvest throughout this country, and our church, with one exception, without a laborer in the republic.

Measures have been taken to erect a small chapel at Houston, to be used as a lecture room when the parish shall be able to build a church.

Where among us are the men, adequate in numbers and of adequate zeal and wisdom, for Texas?

From the Scottish (Edinburgh) Star, of Dec. 2, 1840.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

(Concluded.)

William Ewart Gladstone, Esq., M. P. for Newark, then rose and said,—Right Reverend Sir, it affords me the utmost gratification to enjoy at length the opportunity I have long desired of testifying in public the deep interest I take in the affairs of the Episcopal Church of Scotland. (Cheers.) Nor is this sentiment in any degree peculiar to myself; for it is well known to me, and I trust well known to most of those who hear me, that there is nothing more sincere—more cordial,—I might almost say—nothing more intense, than the interest with which those who compose the truly sister Church of England, regard the proceedings of this Church. (Loud cheers.) I therefore do not require those recollections of my own extraction which, notwithstanding—connecting me more closely with this Church—do enhance the feeling of warm regard, and affection, and satisfaction, which I experience. That satisfaction, I must confess, is somewhat qualified as I enter on the resolution put into my hand, and which I could not but most earnestly wish had been retained by those who exercise the pastoral office among us, who are authorized and entitled to speak to us of the things which relate to our peace and our duties. The resolution is to the following effect:—

"That this Meeting would support and strengthen the operations of the Society under a solemn sense of the *religious responsibility* which is imposed upon them in that duty."

I can truly say, I would much rather be called on to speak to the details connected with the operations of this society, touching the facts with regard to the destitution of the Church in Scotland, than that I should be called on to remind this meeting, even in the simplest terms, of the motives, grounds, and feelings, with which we are to proceed in discharging this duty. That it should be mine to lay before this meeting considerations intended to show that it is a sense of religious responsibility which is imposed upon you in that duty. And most nearly indeed are the functions of this society connected with the most affecting of all considerations which belong to our religious duties. For what is the nature of this society? It is a society in which we are met together as Christians to provide for the wants of one another. It is a society in which we are met together to endeavor to counteract and redress some of those defects which belong to the mere congregational system, where each congregation is left to supply means for relieving the temporal wants of its minister. Now that object is undoubtedly of primary obligation; but it is far more contracted and less moving than that which the society proposes. The interests of the congregation to which we ourselves belong, present an object which relates to ourselves, our convenience, our own social position, and which we may be led to promote from motives that may to some extent be questionable. The spirit of rivalry and competition may enter into it; a regard for human opinion and society enters largely into it; and a spirit of personal affection and attachment to him under whom we may be placed. But all those feelings—though I speak not in deprecation, especially of those which I have mentioned latterly, may divert us from the cause of a society, which has for its object, that the members of the Episcopal Church of Scotland should minister out of their abundance, to the wants of their less prosperous brethren; that we who are members of one another, and all subordinated to the Great Head of the Church, should fulfil the great law of mutual love—that whenever one member rejoices, another should rejoice; or whenever one member suffers, another should suffer. I fear there are too many suffering members of this society; and I understand its object is to fulfil the law of mutual helpfulness, by ministering to their need, thereby reaping the blessing of God, strengthening in ourselves the sense of Christian communion, and all the advantages which result from it. Therefore the proceedings of this society are immediately in connection with our deepest sense of religious responsibility: for it requires us to fulfil those offices of kindness which we owe to one another as members of Christ. When we look at the aspect of the Church, we shall see that this is a great work. It is indeed a great work. I trust that from day to day new wants will be revealed in different parts of the country, and that as new wants are revealed new energies will be put forth for their supply, and that the operations of the society will be multiplied. I am one of those who can find many consolations under the circumstances of this Church. It is difficult for mortal man to anticipate the course of events. Yet I cannot but cherish the hope that this Church has an important mission. (Cheers.) I cannot venture to conjecture what her destiny for the next half century may be. Yet I feel that it will be as distinct from the destiny of the last half century as that was from the destiny of the preceding half century. (Cheers.) It is true circumstances are greatly altered. We stand in the position of a Church receiving no aid from the state. It is true we have not those temporal means which we once possessed. But with those temporal means have we not got rid of many evils? There was a time in the reign of Charles II., when Episcopacy was presented to the people of Scotland, but presented in connection with an arbitrary system of civil government, which was calculated to revolt the minds of men, and to throw discredit on pure religion. Is it no advantage to have escaped from that? We have also escaped from a class of prejudices which at one time prevailed, and which, though we may in some sense condemn them, yet we cannot wonder that they existed; those prejudices, I mean, which prevailed when Episcopacy was considered synonymous with disaffection to the established government. We are free from those disadvantages, and we now stand on more elevated ground, from which, as I trust, right Rev. Sir, you and your brethren will never be moved. (Cheers.) It is true that in being removed from the position of an establishment we have not reaped all the advantages of another system. There are some means of popularity which others reputed Dissenters from the National Establishment may employ, but which the ministers of this Church have never called to their aid. They cannot accommodate themselves to the prejudices, the self-will, the self-love of their flocks. They cannot flatter the lust of power which lies so deep in the human heart. They cannot say, "you are judges of our doctrine; we stand here, that you may do what you desire with us." On the contrary, they must hold out the idea of the Church to their flocks—of the Church as independent of the will of man—as an historical institution delivered down through countless ages from the very period and from the hand of Christ himself. (Cheers.) And if they cannot appeal to this self-love, which is a great power in the hands of some for procuring temporary popularity and success for an institution, they cannot resort to other weapons of as questionable a character. There is now another kind of warfare which is exercised warmly and rudely against establishments: they cannot join with those who term themselves the friends of the Voluntary principle. On the contrary, I feel convinced that not only no strength of preference for the Episcopal constitution, but that no sense, however strong, of the duty we owe it, will tempt us to lend a hand to aid in the establishment of a principle which must terminate in social atheism and irreligion. (Cheers.) And this sentiment I state with the same fearlessness as I would, if it were possible, in a congregation of Presbyterians, so convinced am I that we feel as one man with regard to this principle. These, Right Rev. Sir, are considerations on which I thought it right for me to touch, feeling myself precluded by the terms of the resolution from entering into topics arising out of the operations of the society. I have considered some of these particulars in which the Episcopal Church of Scotland has apparently sustained great loss from the withdrawal of temporal advantages, though, as I believe, it has gained along with that loss what more than counterbalances it. But there are other advantages which are greater than merely negative advantages. I cannot but highly value those blessings of religious peace which distinguish this Church, that harmony and union which have brought us here in regular ecclesiastical order, in presence and with the sanction of our spiritual governors, to unite heart and hand in a cause which is so intimately connected with the prosperity of the Church. I am confident of a continuance of that order and spiritual harmony and peace, because it does not rest on any thing peculiar to times and seasons—because it is founded on an original portion of our Church polity. And shall we believe that other fruits than these will ever be reaped where men shall accept of the treasure which God hath given them, instead of substituting devices of their own? In the present day, it is impossible not to feel that we ought to be roused to tenfold energy and vigilance when we behold the distraction which is at present pervading the land, and rendering the national establishment of religion. If I allude to those divisions at all, I do so from no disposition to exult in their existence. Far be it from me. On the contrary, in alluding to them, I would say that it is far easier to lament their existence than to blame the agents on this side or that. I am not one of those who believe that ambition or vanity on one side, or inertness or torpor on the opposite side, are the causes of those distractions. On the contrary, I believe that they lie far deeper; and we who are free from them are bound to express our gratitude to God that we enjoy such freedom under a polity which seems effectually freed from them. It is said by some, that Episcopacy is a plant that can take no root in Scotland. I have looked into the history of Scotland; and I must say that I am not convinced of the truth of that statement. Let me see Episcopacy tried on its own merits, and then I will abide the issue. But when Episcopacy was mixed up with civil or secondary consideration,—it did not stand on its own merits. It is well known that among the rich and noble of the land a large proportion are adherents of our Church; but it is supposed that there is something in Episcopacy peculiarly repugnant to the common people. But the nature of the people of Scotland is human nature; and the nature of Episcopacy is the nature of tha scheme which God has ordained to redeem human nature.

And let us not be told that it will not take root in the soil of this land. We are not left in this matter to consider mere probabilities, but the evidence we would entertain is that afforded by a number of cheering indications. Enough has already transpired since the foundation of this society, to render it impossible for any man to say at this moment to what extent Episcopacy is cherished in the hearts of Scotsmen. A highly respected clergyman has placed in my hands, since I entered this meeting, a petition signed by 120 persons resident in and about Dalkeith. They are persons who never have enjoyed the blessing of our worship and ministry among them. They are persons not moved through the influence or solicitations of the great, the wealthy, or the noble, but by a warm attachment to the Episcopal communion. Their petition is addressed to the Duke of Buccleuch, the Marquis of Lothian, the Earl of Stair, Lord Viscount Melville, Mr. Kerr, of Woodburn, Mr. Wardlaw Ramsay, of Whitehill, Mr. Burn Callender, of Prestonhall, &c.; and it sets forth that

"We, the undersigned inhabitants of the town and neighborhood of Dalkeith, being *bona fide* members of the Episcopal Catholic Church, have for a long time lamented, that (unless at considerable inconvenience) we enjoy no opportunity of worshipping God according to that form and ritual to which we are sincerely and conscientiously attached. In order to remove this disadvantage, we therefore most respectfully appeal to you, soliciting your sanction, concurrence, and assistance in the building of an Episcopal Chapel, and the establishment of an Episcopal congregation in the town or vicinity of Dalkeith, and we beg to inclose a copy of Resolutions passed at a meeting of Episcopalians in reference to this subject. That you would be pleased to take this matter into your serious consideration, that you would confer on the subject, and render your co-operation and assistance in whatever way may appear to you the most desirable and effectual, is the humble prayer of, my Lords and gentlemen, your most obedient humble servants." (Signed by 106 Episcopalians.)

The appeal which they have made will not remain without a response; but is it not a proof, and a striking proof, that there does exist a sentiment in favor of the polity of this Church—a sentiment of the extent and tenacity of which we have no opportunity of being aware? I look forward, therefore, with cheerfulness to the future prospects of our Church in Scotland: and it is from the character and usefulness of this society, that I in a great measure anticipate the realization of those prospects. I would say in conclusion, may God prosper the Episcopal Church of Scotland, may the hearts of the laity in this Church, and the hearts of those innumerable persons in Scotland, who revere her polity, be moved in her behalf; may those pecuniary means which we offer, humbly offer, as human means ordained for producing divine purposes, be blessed to the production of those purposes; and may this Church be endowed with that spiritual energy, and life, and peace, on which, after all, her titles must depend; and which, we trust, while she is yet militant on earth, will be perfected when she reaches her final state of peace and glory. (Great cheering.)

The Rev. John Ferguson, of St. Peter's, seconded the resolution, and said the honorable gentleman who had preceded him had observed, that the subject of the resolution was one which more especially belonged to the pastoral office, a remark which suggested the observation, that the society would commend itself more especially to every member of the Church from the very nature of its meeting; for what was this but a meeting of the Church in a different capacity? To use a parliamentary phrase, they had resolved themselves into a committee of the whole house. It was their bishops, deacons, and laity met in one body, to express their common sympathy in the wants of their Church, and therefore he ventured to say that every member of the Church there confessing himself as such, became involved in a religious responsibilty to assist them to the utmost of his power. If they desired to be recognized at the day of judgment, as those who, not only in word but in deed, testified their love to the Church, let them, by every means in their power, not merely by money which was only an inferior means of agency, but by their prayers, by their consistent example in walking according to the ordinances of the Church to which they belonged, prove that they really valued what they desired to impart to others. He trusted he might be excused for taking this opportunity, as a presbyter of the Church, to express his own feeling, which he was sure was shown by the whole meeting, with regard to the deep obligations under which they were laid to the honorable gentleman who had just addressed them, not only for the eloquent manner in which he had explained the principles involved in his resolution, but for many favors conferred on the Church at various times. The honorable gentleman had exposed himself to inconvenience that he might attend on this occasion; and his presence was a guarantee to others, that there was nothing in their proceedings which would not stand the strictest scrutiny.

The resolution was carried unanimously.

The Right Rev. Bishop Low then pronounced the benediction; and the meeting separated.

MARRIED,

On Sunday evening, the 24th ult., at Christ's Church, by the Rev. Isaac Peck, Mr. James E. Johnson to Miss Mary Peck, all of this city.

DIED,

At the seat of Gen. Thomas Floyd Jones, Fort Neck, Long Island, on Monday, 1st inst., in the 80th year of her age, Maria Onderdonk, daughter of the late Hendrick Onderdonk, Esq., of Hempstead Harbour, and sister of the late Dr. John Onderdonk, of this city.

CALENDAR.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
7. Septuagesima Sunday.
14. Sexagesima Sunday.
21. Quinquagesima Sunday.
24. The First Day of Lent, commonly called Ash-Wednesday; and St. Matthias the Apostle.
28. First Sunday in Lent.

MARCH.

3. } Ember Days
5. }
6. }
7. Second Sunday in Lent.
14. Third Sunday in Lent.
21. Fourth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
28. Fifth Sunday in Lent.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Fourth Sunday after the Epiphany, January 31, confirmed 56 in the Church of the Annunciation.

NOTICES.

ALL SAINTS' CHURCH

Will be opened for Divine Service, on Sunday evening next, Septuagesima Sunday, at 7 o'clock; on which occasion, a statement will be made in regard to the Foreign Missions of the Church, and addresses delivered.

This service was postponed on account of the unpleasant weather.

N. YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

A regular meeting of the Board of Managers will be held at the Sunday school room of St. John's Chapel, on Tuesday evening next, the 9th inst., at half past seven o'clock.

Wm. H Bell, Sec'y.

PROT. EPISCOPAL TRACT SOCIETY.

The Board of Trustees will hold their regular meeting at the Sunday school room of St. John's Chapel, on Tuesday next, the 9th inst. at 8 o'clock, P M.

P. E. F. M'Donald, Se

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 27th Jan., has received the following contributions, viz.

By the hands of W P Hunter, esq, receiving agent at Savannah, Ga, received through the Rev S G Bragg, rector, from Christ church Macon, for domestic missions $50. By the hands of a friend to the cause of domestic missions, received from four communicants of Calvary ch, Homer, W New York, 4, and from a lady of another parish, now on a visit to this neighborhood, 1—5. By the hands of the Rev Henry Townsend, rector, a Christmas offering from Christ ch, East Haven, Con, for domestic missions, 10 50. By the same hands, a Christmas offering from St Andrew's ch, Northford, Con, for domestic missions, 10 50. By the hands of the Rev D M Fackler, received from the friends of domestic missions in Berkley parish, Spotsylvania, and St Margaret's, Caroline, 10. The 12th quarterly payment of J W H, on a subscription for missionary purposes, being two thirds of $25, for domestic missions 16 67. By the hands of George M Marsh, esq, through J Blunt, esq, the annual subscription of the gentlemen of the E M Society of Portsmouth, N H, to be applied to domestic missions, 22. By the hands of the Rev Wm Hommann, the contribution of a few friends of domestic missions in Fulton and the vicinity, Mo, a missionary station, 15. by the hands of the Rev J J O'Kill, minister of Trinity ch, Troy, Miami co, Ohio, being the contributions of that ch for domestic missions, 28 50. By the hands of Mr Anthony Hyde, committee, the appropriation of the Missionary Society of the male Sabbath school of Christ ch, Georgetown, in aid of domestic missions, 20. By the hands of the Rev Mr Hoyt, to be added to the collection reported last week in St Stephen's ch, Ridgefield, Con, 76 cts. By the hands of James Howard, esq, receiving agent at Baltimore, received through Chas J Aldis, esq, from Christ ch parish, Calvert co, Md, 20; also, received through the same hands, from All Saints' parish, Frederick, Md, 67—87. Through F H Stimpson, esq, receiving agent at Boston—from Missionary Association of St Paul's Church Boston, by the hands of C H Parker, Treasurer, 11 99. From Ladies' Circle of St Peter's Church, Salem, Mass, by the hands of the Rev Chas Mason, rector, 30 17—from St Paul's Ch, Concord, N H, by the hands of the Rev P S Ten Broeck, rector, 40. By the hands of James Howard, Esq, Receiving Agent at Baltimore—from St. Paul's Church, Baltimore, per Rev Dr Wyatt, for Domestic Missions, 250. By the hands of Thomas Robins, Esq, Receiving Agent at Philadelphia—from Rev J P Bausman, New Year's Offering of St Ann's Church, Middletown, Delaware, for Domestic Missions, 8 80; from a friend of said church, for Domestic Missions, 2 91—11 71—from St Peter's Church, Smyrna, Del, for Domestic Missions, 4 29—from the Ladies' Missionary Association of Christ Church, Philadelphia, half yearly salary of Rev J D Mead, missionary at Boonville, Md, per Miss E Bringhurst, Treasurer, 125—from Christmas Offering of St Paul's church, Steubenville, for Domestic Missions, per Wm Stavely, 15 00—from Mr Bateman, Chew's Landing N , for Dom. Missions, per Rev Mr Harold, 5—from a communicant of Emanuel chapel, Holmesburgh, Pa, for Domestic Missions, 5—Collections in Trinity church, Pottsville, Pa, for Domestic Missions, per Rev A A Mill , 17 50—from E P J, for Illinois, 0 50—from the Female Juvenile Missionary Society of Trinity church, Philadelphia, for Bishop Kemper's diocese, 9 79; and from the Male Juvenile Miss Society of same church, for same object, 3, per Miss Hughes, 12 79—from members of Christ ch, Leacock, Pa, and from St John's church Pequa, for Domestic Missions, per Rev E Y Buchanan, 6. From St Paul's church, Tompkinsville, collection for Domestic Missions, 7 50. —Total, $818 38.

James Swords, Treasurer.

New York, 3d February, 1841.

FOREIGN MISSIONS.

The treasurer has further to acknowledge:

Remitted by Geo Rowland, Esq, of Norfolk, Va, from Mrs Juliana M Steed, for a pupil at Cape Palmas, named George Carraway, $20; from Geo S Carraway and family for a pupil at Cape Palmas named Enoch Lowe, 20—40. Remitted by Rev. E. C. McGuire, of Fredericksburg, Va, from Miss Agnes Gray, for Mrs Hill's school at Athens, and for African Mission, each 10—20; from Infant School of St George's Church Fredericksburg, 6—26. Remitted by the Rev M T C Wing, of Gambier, Ohio, from Mr E H Pierce, 2; Mr Sawyer, 6; from Rev A Sanford, of Granville, Africa 5, China 5, 10—18. Received from St Peter's Church, Amboy, per Rev J Chapman rector, 4. Received from St. Paul's Church, Willsborough, Penn, a missionary station, 7. Received from Rev P J Shand, rector, from Trinity Church, Columbia, S C, 70. Received one half offerings of St John's Church Bridgport, per Mr Charles Foote, 25. Received from a Sewing Circle of Mrs. Malepar's Golden Hill Seminary, 10. Received part of a collection made in St Bartholomew's Church, N Y, Rev L P W Balch, rector, 100. Remitted by the Right Rev Dr Whittingham, from the weekly contributions of Chester Parish, Chesterton, Md, for mission at Cape Palmas, 63 58; for the support of Clement Jones, a boy in the Mission School at Cape Palmas, from the Sunday School of do 20—83 58. Remitted by James Howard, Esq, agent at Baltimore, from Christ Church parish, Calvert Co, Md, 20; from Christ Church, Baltimore, Sunday Offerings for African Mission, 42 50, Mr Minor's school, 8 75, General, 198 75—250; from All Saint's parish, Frederick, Md, 45 25; from D H, 25—340 25. Received one third of the 12th quarterly payment of J W H for African Mission, 8 33. Received from Chas Marvine, Esq, Delhi, N Y, for Athens, 5.

Total receipts, $737 16.

Charles J. Aldis, Treasurer.

Bank of America, 2d Feb. 1841.

MISSIONARY AT LARGE.

The Missionary with sincere gratitude acknowledges the receipt of the following donations, &c, for the poor.—

From a friend to the poor, a bundle of clothing; by the hands of Swords, Stanford & Co, from J J Stewart, Esq, $10; by the same hands, from S, $10; by the same hands, from Mrs Elizabeth Seabury, $6; by the same hands, from L, $20: by the hands of Thomas C Butler, Esq, from John D Wolfe, Esq, $25; by Mr Sparks, from T E B Taylor, Treasurer of the Ladies Gleaning Association, $5.

Further donations will be thankfully received, if left at the Tract Depository, 28 Ann street; Mr Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber.

B EVANS,
Missionary at Large, No 7 Third Avenue.

Feb. 3, 1841.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

By Swords Stanford & Co—from J W Hamersly, Esq, $10. From L H Holmes, Esq, $5. From Mrs Col. Fish, $5. By T C Butler, Esq, from John D Wolfe, Esq, $25.

☞ Any donations for the poor will be thankfully received. They may be left with Swords, Stanford & Co, 152 Broadway; J. A. Sparks, office of the Churchman, 111 Nassau street; at the Depository, 28 Ann street; or at the residence of the missionary.

Lot Jones,
192 Allen street.

Feb 2, 1841.

MISSION CH. of the HOLY EVANGELISTS.

The subscriber acknowledges the receipt of the following donations for the Poor—

From L H Holmes, $5, through Swords, Stanford & Co; and from John D Wolfe, Esq, $25, through Mr T C Butler.

Further donations are respectfully solicited; they are much needed among the sick and destitute connected with this station; and these cases are but too abundant. They may be left with Messrs. Swords, Stanford & Co, 152 Broadway; at the Depository, 28 Ann street; the office of the Churchman, 111 Nassau, up stairs; or at the residence of the Missionary.

Jesse Pound,
26 Vandam street.

Feb. 2, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From annual subscribers, $48. "From a gentleman of St Thomas' Church, New York, through the hands of the Rector, to be applied to the Missionary branch, $120. Total amount of receipts, $168.

C. N. S. Rowland, Treasurer,
55 Water street.

Feb. 3d, 1841.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Mrs Susannah Drake, donation, $5. B J Hathaway, Esq, annual, $2. Stuart F Randolph, Esq, donation, $10. Henry Cary, Esq, do, $10. Mrs Mary Brown, annual, $2. Mr John Swift, annual, $5. Total 34.

Donations and Subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America,

Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

New York, Feb. 4, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Stuart F Randolph, Esq, donation, $10. Mr John H Swift, annual, $2 50. Mr Joseph Kissam, donation, $5. Collection in St George's Church, Schenectady, Rev William H Walters, Rector, $10. Total, $27 50.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America.

Or at the Depository, 23 Ann-street, by
Thomas C. Butler, Agent.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending Feb. 4, from the following individuals, viz.

L W Hall, Springfield, Mass; Rev W H Walter, Schenectady, with remit; H Look, Collinsville, Ill, with remit; P M at Wadesboro, N C; P M at Cooperstown, with remit; D Brunner, Baltimore; Charles Stimpson, Boston; P M at Rome; do at Troy; P M at Cleveland, O; H W Scovell, P M at Lockport, with remit; Rev J V Van Ingen, Greene, with remit; P M at Saco, Me; do at Charleston, S C; P M at Cortlandville, with remit; A P Merrill, Natchez, with remit.

Packages have been forwarded from the Depository during the week ending Feb. 4, as follows:

To D Brunner, Baltimore, one package sent to office of Spirit of Missions; Charles Stimpson, Boston, one package sent to do; Henry Burton, Providence, R I, one package sent to do; A E Ford, Key West, Fa, one package sent to W Wyllis Batts.

MUSIC TUITION.

Wm. Pease, (from London,) Organist, Professor and Teacher of the Piano Forte, Organ and Singing; respectfully informs the Ladies and Gentlemen of this city, that he continues to give instructions on the Piano Forte, Organ, and in Singing.

Having received his Musical education in the city of London, under the best Masters; and been an Instructor of Music (in this country for the last eighteen years) he hopes by unremitted attention, to give perfect satisfaction, and to receive a liberal share of patronage.

Communications will be received at Joseph F. Atwill's Music Saloon, 201 Broadway; Frederick C. Unger's, 385 Broadway, (late Samuel C. Jollie's,) and at the subscriber's residence, No. 169 Barrow-St., 3d door from Hudson.

References.

Rev. James M. Matthews, D. D.; Rev. John M. Macauley; J. D. Keese, Esq.; H. H. Reynolds, Esq.; Rev. Samuel Seabury, D. D.; Henry Havens, Esq.; James B. Wilson, Esq.; B. A. Mumford, Esq., and Timothy Clough, Esq.

Feb. 6.

IMPORTANT ENGLISH THEOLOGICAL WORKS.

Recently imported and for sale by
D. APPLETON & CO.
At their Literary Emporium, 200 Broadway.

The Whole Works of Richard Graves, D. D.; now first collected. With a Memoir of his Life and Writings, by his son, Richard Hastings Graves, D. D., complete in 4 vols. 8vo.

Origines Liturgicæ, or Antiquity of the English Ritual, and Dissertation on Primitive Liturgies, by the Rev. William Palmer, M. A. of Worcester College, Oxford; third edition, 2 vols. 8vo.

The Doctrine of the Church of England, consonan to Scripture, reason, and Fathers, in a discourse upon the Thirty-nine Articles; by William Beveridge, D. D., Lord Bishop of St. Asaph, 2 vols. 8vo.

Origine's Ecclesiasticæ, or the Antiquity of the Christian Church, and the other Works of the Rev. Joseph Bingham; a new edition, with the quotations at length in the original Languages, 9 vols. 8vo.

The Church of the Fathers, by John Henry Newman, B. D; 1 vol. 12mo.

Tracts on the Church and her Offices, by the Rev. F. W. Faber, M. A.; 1 vol. 12mo.

Also fine Editions of the Works of the following Eminent Divines.

Ambrose, 1 vol; Bull, 8 vols; Barrow, 8 vols; also, 2 vols; Baxter 4 vols; Bragge 5 vols; Burton 5 vols; Burnet 5 vols; Beveridge 9 vols; Cranmer 4 vols; Cave 5 vols; Dick 4 vols; Clarke 13 vols; Donne 6 vols; Gill 3 vols; Horne 4 vols; Horsely 8 vols; Hurd 8 vols; Hall 12 vols; Hooker 2 vols, also 4 vols; Hervey 1 vol; Porteus 6 vols; Paley 5 vols; South 7 vols; Scott 6 vols; Skelton 6 vols; Reynolds 6 vols; Romaine 1 vol; Strype 15 vols; Van Mildert 6 vols; Warburton 13 vols, &c. &c. &c.

Feb. 6.

WILEY & PUTNAM'S CATALOGUE WITH PRICES.

Wiley & Putnam's new Catalogue of British, French, and American Books, (including many scarce and valuable old works) on the Arts and Sciences, History, Theology and General Literature, with Prices, is now ready and may be had *gratis* on application.

ENGLISH AND FOREIGN BOOKS FOR COLLEGES AND LIBRARIES.

W. & P. would invite attention to the unequalled facilities afforded by their London Agency, for American Literary Institutions to procure their Books—delivered in any part of the United States (being free of duty) at from 10 to 20 per cent less than the current prices even in London.

Broadway, N. Y. and
Paternoster Row, London.

Feb. 6—tf.

FRASER'S MAGAZINE.

The number for January, 1841, commences a new volume. An excellent opportunity is thus offered to those who have not hitherto subscribed to this Periodical, of entering their names. The subscription is reduced to $5 50 per year.

Blackwood, and the Monthly Magazines, are also furnished at $5 50 per year, the January numbers commencing a new volume, are now ready.

All the Quarterlies furnished at $4 00 per year. Orders from any part of the country, postage paid, promptly attended to.

WILEY & PUTNAM,
Paternoster Row, London,
and Broadway, New York.

Feb. 6. tf

FUNERAL SERMON.

A Funeral Sermon on occasion of the death of the Rev. Dr. Bayard, (and published for the benefit of his family,) by the Rt. Rev. Bishop Onderdonk, just published and for sale, price 25 cents, by

Feb. 6. SWORDS, STANFORD & Co.

LIBRARY OF THE FATHERS.

Library of the Fathers, translated by members of the English Church, edited by the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, the Rev. John Keble, M. A., Professor of Poetry, the Rev. J. H. Newman, B. D.

VOLUMES PUBLISHED

1. Confessions of St Augustine,	$2 50
2. The Catechetical Lecture of St. Cyril, of Jerusalem, 1 vol.,	3 00
3. St. Cyprian's Treatises, 1 vol.,	3 00
4 & 5. St. Chrysostom's Homilies on 1st Epistle of St. Paul the Apostle, to the Corinthians, 2 vols.,	5 00
6. Commentary on the Epistle to the Galatians, and Homilies on the Epistle to the Ephesians, of St. John Chrysostom.	

For sale by WILEY & PUTNAM,
Importers, and Wholesale Booksellers, Broadway,
New York, and Paternoster Row, London.

Feb. 6, 1841.

COXE'S CHRISTIAN BALLADS.

Wiley & Putnam, 161 Broadway,

HAVE JUST PUBLISHED,

CHRISTIAN BALLADS, by A. Cleveland Coxe, in 1 vol. 12mo.

"And he appointed singers before the Lord, that should praise the beauty of holiness."—xx. 21.—*Second Chronicles.*

Also just published,

SACRED MELODIES, or Hymns for Youth; with appropriate selebtions from Scripture, in 1 vol. 12mo.

Feb. 6. tf.

PRAYER BOOKS.

Prayer Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

WILL BE PUBLISHED THIS DAY.

A Funeral Discourse, delivered on occasion of the death of the late Dr. L. P. Bayard, by the Rt. Rev. Bishop Onderdonk, at the request of the Vestry of St. Clement's Church, and now published for the benefit of the family of the deceased.

For sale at this Office, and at the Sunday School Union, 28 Ann-Street; and at most of the Bookstores. Price 25 cents. Jan. 23.

The Second Term of Rev. Dr. Wainwright's private course of Lectures and Re [illegible] in History Philosophy, and Sacred and English Literature, will commence on Monday, February 1st. No. 10 Hubert Street, St. John's Park.

Jan. 23—2t

A PEW FOR SALE IN ST. JOHN'S CHAPEL.

Pew No. 9, eligibly situated in St. John's Chapel, for sale. Inquire at this office. Jan. 23—4t.

SACRED MELODIES.

WILEY & PUTNAM, 161 BROADWAY,

HAVE JUST PUBLISHED

Sacred Melodies, or Hymns for Youth; with appropriate selections from Scripture, in one vol. 12mo.

We cheerfully recommend this little work as an acceptable gift from Christian parents to their children. With no pretensions to literary excellence, it yet contains many beautiful hymns, rich with the pure spirit of Christianity, and simply and sweetly expressed—In view of the fact, that in the various and beautiful selections of devotional poetry which adorn our literature, there are but few hymns adapted to the comprehension of children, the author has written this little work with the design of supplying a volume suitable for youth. The hymns are intended (with the selected texts of Scripture) for Sabbath lessons, and, according to the preface, "may be used by all parents and teachers who wish to bring up children in the nurture and admonition of the Lord." The highest praise, we think that can be accorded to the effort is, that it is well adapted to promote its benevolent and sacred object.

Church Record, Jan. 2d, 1841.

Messrs. Wiley & Putnam have just published a small volume called "Sacred Melodies," of which we cannot too highly speak. The plan is, on one page to draw together texts from holy writ, bearing on the same point in human circumstances or conditions,—and on the next in juxtaposition, to give a brief piece of poetry, in which those texts are digested. It is exceedingly well adapted to young persons, the versification being generally smooth and in good taste, and calculated to leave a salutary impression on the youthful mind—nevertheless, it will be found valuable to persons of all ages and conditions.

Albion, Jan. 9th, 1841.

This book has a most excellent design, that of engaging the minds and hearts of the young with religious truth. Its plan is novel and beautiful—the arranging of striking and apposite passages of Scripture by the side of poems, upon subjects which these passages suggested. The poems are of an unexceptionable character, many of them of touching interest, and some imbued with true poetic fire. It must prove a valuable assistant to parents in discharging the great and responsible work which is entrusted to them.—We shall have hope of our country and race, if works of such a kind are allowed to form the principles and tastes of the young.

New York Evangelist, Jan. 9th 1841.

The themes of these Melodies are judiciously selected; the verse is easy and natural; the sentiments pious, humble and fervent. The book is calculated to cherish religious sensibilities in the minds of the young; and we hope the amiable author, who seems familiar with sorrow, will be gladdened by the reception with which it meets. It is evidently the well meant tribute of a devout lover of the Holy Scriptures, and is worthy o be received in the spirit in which it is offered

The Churchman, Dec. 26th, 1840.

Jan 23—3t

UNIVERSITY GRAMMAR SCHOOL,

In the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

A BEAUTIFUL VOLUME OF DEVOTIONAL POETRY.

Just published, elegantly printed on fine paper,

Thoughts in Past Years—by the author of The Cathedral, 1 vol. 12mo.

D. APPLETON & CO.
Publishers, 200 Broadway.

Jan. 30—4t

HARE'S SERMONS TO A COUNTRY CONGREGATION.

Recently published in one handsome royal 8vo volume.

Sermons to a Country Congregation, by Augustus Wm. Hare, A. M., late Fellow of New College, and rector of Alton Barnes.

"Any one who can be pleased by delicacy of thought, expressed in the most simple language—any one who can feel the charm of finding practical duties elucidated and enforced by apt and varied illustrations—will be delighted with this volume, which presents us with the workings of a pious and highly gifted mind."—(British Magazine.)

"They are in truth, as it appears to us, compositions of very rare merit."—(Quarterly Review.)

D. APPLETON & CO,
Publishers, 200 Broadway.

Jan. 30

BRITISH CRITIC FOR 1841.

Wiley & Putnam have made arrangements by which they can supply The British Critic and Theological Review, published in London quarterly at the very low price of $4 50 per year, provided a certain number of subscribers can be obtained, (say 100.)

It is hoped that those who desire to see this valuable work circulate in our country, will use their influence in obtaining the requisite number of subscribers.

Orders to be addressed as above, Paternoster Row, London; or Broadway, New York. Jan. 30—3t

NORDHEIMER'S HEBREW GRAMMAR,

Volume Second.

Wiley & Putnam have now ready for sale to the trade and public, the Second Volume of Dr. Nordheimer's Hebrew Grammar, containing the Syntax.

This work is now complete, and may be had in sets, or the 2d vol. will be supplied to such as have had the 1st. Jan. 30—3t

POETRY.

For the Churchman.

THE SPIRIT'S CALL.

I.

O come, brother, come, to the land of the blest—
O come where the weary are ever at rest;
Haste, haste where the mourner hath ceased from his tears,
The sighing from sadness, the timid from fears;
Where earth with her trials will grieve thee no more,
And joys are the brighter, from sorrows before.
Come, come, we are waiting for thee.

II.

Our home is beyond the dull scenes of thy life,
We know not its troubles, we feel not its strife—
For these are the lot of the children of clay,
But come not to us, who are ushered away
In peace that to mortals may never be given,
In hopes that are pledges of blessings in heaven.
Then come, come, we are waiting for thee.

III.

O lift up thy soul to the bliss of the sky,
To the glories that gleam for ever on high,
To the view of a life which knoweth no sin,
Where no foe is without, and no vileness within;
But joys uncommingled with sorrow's dark store,
And love that is sullied by passion no more.
Then come, come, we are waiting for thee.

IV.

Give then wings to thy faith, that she, soaring above
Like some wearied bird, to the heart of its love,
May rest for a time on the hopes of His word,
Then speed on her course to the throne of her Lord;
Where, joined with the ransomed, thou wilt echo the strain
Which angels ascribe unto Him who was slain.
Then come, come, we are waiting for thee.

Ion.

SELECTIONS FROM ANCIENT RELIGIOUS POETRY.

For the Churchman.

PSALM 137.

Translated by Sandys and Donne.

G. Sandys, died 1643. T. Donne, died 1631.

SANDYS.

As on Euphrates' shady banks we lay,
And there, O Sion, to thine ashes pay
Our funeral tears; our silent harps, unstrung,
And unregarded, on the willows hung—
Lo, they who had thy desolation wrought,
And captive Judah unto Babel brought,
Deride the tears which from our sorrows spring;
And say in scorn, a song of Sion sing.
Shall we profane our harps at their command?
Or holy hymns sing in a foreign land?
Oh Solyma! thou that art now become
A heap of stones, and to thyself a tomb!
When I forget thee, my dear mother, let
My fingers their melodious skill forget:
When I a joy disjoined from thine receive,
Then may my tongue unto my palate cleave.
Remember Edom, Lord, their cruel pride,
Who in the sack of wretched Salem cried,
Down with their buildings, raze them to the ground—
Nor let one stone be on another found.
Thou Babylon, whose towers now prop the sky,
That shortly shall as low in ruins lie;
O happy! O thrice happy, they who shall
With equal cruelty revenge our fall!
That dash thy children's brains against the stones,
And without pity hear their dying groans.

DONNE.

I.

By Euphrates' flowery side
We did bide,
From dear Judah fair absented,
Tearing the air with our cries;
And our eyes
With their streams his stream augmented.

II.

When poor Sion's doleful state,
Desolate;
Sacked, burned, and enthralled,
And the temple spoiled, which we
Ne'er should see
To our mirthless minds we called:

III.

Our mute harps, untuned, unstrung,
Up we hung
On green willows near beside us,
Where we, sitting all forlorn,
Thus, in scorn,
Our proud spoilers 'gan deride us.

IV.

Come, sad captives, leave your moans,
And your groans,
Under Sion's ruins bury;
Tune your harps, and sing us lays
In the praise
Of your God, and let's be merry.

V.

Can, ah! can we leave our moans,
And our groans
Under Sion's ruins bury?
Can we in this land sing lays
In the praise
Of our God, and here be merry?

VI.

No, dear Sion, if I yet
Do forget
Thine afflictions miserable;
Let my nimble joints become
Stiff and numb,
To touch warbling harp unable.

VII.

Let my tongue lose singing skill,
Let it still
To my parched roof be glued,
If in either harp or voice
I rejoice,
Till thy joys shall be renewed.

VIII.

Lord, curse Edom's traitorous kind,
Bear in mind
In our ruins how they revelled;
Sack, kill, burn! they cried out still,
Sack, burn, kill!
Down with all, let all be levelled.

IX.

And thou, Babel, when the tide
Of thy pride,
Now a flowing, grows to turning;
Victor now, shalt then be thrall,
And shalt fall
To as low an ebb of mourning;

X.

Happy be who shall thee waste,
As thou hast
Us, without all mercy, wasted,
And shall make thee taste and see
What poor we
By thy means have seen and tasted.

XI.

Happy, who thy tender bairns
From the arms
Of their wailing mothers tearing,
'Gainst the walls shall dash their bones,
Ruthless stones
With their brains and blood besmearing.

Gentle reader, here you have two versions of the 137th Psalm. The lovely spirit of Sandys speaks for itself. By the way, if thou be a lover of old books, lay thy hand upon Sandys' translation of the Psalms, if thou canst. It has the music of Henry Lawes, John Milton's favorite, who set the choruses to music. It is a book thou wilt cherish.

But what shall we say of the dean of St. Paul's translation? Why this: Grimmer translation there never was; more uncouthly grim there could not be; save we could imagine that Yehadah ham-Makkabai, Judas the hammerman, so named for his skill in cranial fracture, had left a Chaldee paraphrase of it, composed after some one of his victories over the Greeks of his day; or that Charles Martel, at the head of his army, had chanted a version of the same written for the occasion, after the great battle of Poictiers, wherein he brushed back from Europe the flood-tide of Arab fanaticism, and the sabre of the Saracen proved but slight defence against the brawny thews and massive mace of the Frankish king. In either of these imaginary cases, we might have had a better version.

Yet, gentle reader, beware how thou thinkest a light thought of John Donne.

He became religious late in life, after having struggled with poverty, the consequence of a marriage of affection against the will of the lady's father. By the way, hast thou ever seen the letter he wrote in his misery to his father-in-law, when he and his wife were starving? No? I give it then. It is in few words:—"John Donne, Anne Donne, undone."

But to return. He had been a man of strong unbridled passions, and powerful genius. He became religious late in life. And if thou wilt read his sermons, thou wilt see that he clung to the cross of Christ with the vehemence of affection usual in the case of men who flee to him at last as their only refuge from themselves.

Reader, have you ever heard or read of St. Brandan? Surely not, for was he not of those middle ages, which we so scorn as we shall yet be scorned ourselves? Well—he was a navigator as well as a saint, and he set out on a voyage to the spirit-land—

"The land to human spirits given,
"The lowermost vales of the storied heaven."

You may read his voyage in the Provençal Troubadours. However, sailing northward, he came to a single rock in the middle of a stormy sea, surmounted by a cross; and clinging round that cross with shriek and half-drowned sobs, and shivering terror, he found a naked man. Upon the saint's politely asking with quantum suff. of exorcism, how he came there, and who he was; he answered, that he was Judas Iscariot, and that till the judgment-day it was his doom, ever thus to be exposed in the mid sea, and ever to be saved from its cold waves by the cross of him whom he had betrayed. This is but a monkish tale, a fearful one, it is true: yet it appears to me somewhat in place: for putting the traitor out of the question, such men as Donne, Augustine, and others in the like circumstances, appear nearly in the same case. For in men, when the passions have once obtained the mastery, they can hardly be subdued. And if such men become Christians, as in some rare instances they do, the same vehemence of passion is turned to religion, and they embrace Him with an ardor of love incomprehensible almost to those who have grown up in religion, and experienced its subduing influence from their youth. In fact, such men, to be saved, (I speak reverently,) must hold on to the cross with heart and breast, with strong arms, and almost with despair. Such a man was John Donne, and therefore again—think no light thought of him.

And if thou ever meet such a man as this, rail not at his intolerance, sneer not at his eccentricities, for if he be a weak man, such a one will be eccentric; if a strong one, he may have a spice of exclusiveness and bigotry; but take the works he has done at their fair value, and thank God that even the wrath and passions of men shall praise him. W. A.

From the Church.

A COUNTRY CHURCH.

One of the most striking features of that most highly favored portion of our beautiful Province,—the Niagara District,—is the sudden rise of the land, that extends across the district, at an average distance from the lake of five miles, and commonly called "the mountain." The country gradually sloping between it and the lake has all the appearance of having once been covered with the waters of the deep and beautiful Ontario.

Back from, or southward of, this line of demarcation the land is level, such as is to be found around most bodies of water. And if we examine "the mountain" itself, we shall find here what the imagination can easily paint as a bold projecting point,—there an inlet or natural harbor—here a rocky eminence of old, often buffeted by the billows of the deep blue lake—and there a "shingle," composed of sand and gravel, thrown up along the former margin of the waters. In some places, as above the neat substantial church of Grimsby, "the mountain" almost overhangs the lower land, and threatens, as an avalanche, to bury all below it under its massive rocks. In other parts the front of the mountain is so broken, that you can scarcely ascertain whether you are still in the former bed of the lake, or are on what was always dry land. Midway up one of these gradual rises the traveller now beholds a new stone church of the Gothic order. And as it stands midway between the former bed and the former bounds of the lake, so below it you behold the cultivated lands of the industrious farmer, and above it the noble trees of our native forests. Below, the eye rests upon neat houses and well-stored barns—above, upon the beech and the maple, the linden and the ever-beautiful pine.

But not only is this Church "beautiful for situation;" but it is beautiful in itself. Its whole appearance comports with what one would wish for in a new country church. It boasts not, indeed, the marks of by-gone ages on its walls; but it looks as if those marks might yet be there. The material is of the best description, and the workmanship has elicited this remark from one high in authority in these provinces—"I have not seen so good a piece of work since I left England."

But it is moreover "beautiful" as a proof of what can be done when there are those, who are willing to offer of their substance for the service of the Lord. When it was just finishing, a party of military gentlemen, surprised to see a building of that kind in such a retired and rural spot, inquired of the workmen—who caused such a building as that to be erected there. The answer was prompt and ready: "A few farmers." And such was the case. Hard by stands a venerable building, commonly known as the "German Church," erected by the early settlers for the worship of Almighty God after the custom of their fathers. Here they long met as a Lutheran congregation; but about twenty years since they were visited, in their destitution, by a missionary of that society, to which the Church in these colonies owes a heavy debt of gratitude, the Society for the Propagation of the Gospel in Foreign Parts. By the blessing of God upon the unwearied labors of this devoted missionary, who ever showed himself "willing to spend and be spent" in his master's service, a congregation of devoted, exemplary and zealous Church-people was in time formed.

As the Lord "blessed them in their basket and their store," they often counselled together about erecting for his worship a suitable and substantial church. And although the head of the congregation—a man, whom to know was to honor, whose memory is still venerated by the whole neighborhood—descended to his grave, crowned with years as well as with honor, yet the Lord was not without instruments for his work. Another aged member, who, like the departed patriarch, had come to this country when yet it was a "wild howling wilderness," and who, from the small opening which his own axe had made, had seen his farm increased, by the blessing of God upon his own exertions and those of his now aged but then young and active partner, to many wide and beautiful fields—seemed to have caught the mantle of his departed friend, and became animated with the pious feeling of David, and often declared that he "could not rest till he had seen erected a temple for his God." And he did not rest. Though bent with weight of many years, he went about soliciting amongst his numerous friends subscriptions for the furtherance of the object he had so much at heart. And when he found that his utmost exertions, and that of others zealous in the same cause, could hardly raise a sum sufficient for building a good and substantial Church, he, his son, and his zealous neighbors, who had so liberally given the ground, each pledged themselves to bear an equal share of what might be deficient for finishing the building in a manner becoming a temple of the Most High. Nor was he satisfied with having done so much in so good a work; but daily, during the erection of the building was he seen, leaning upon his staff and tottering under the weight of years, making his way thither. And when its beautiful tower pointed in its uprightness towards heaven, and it was fitted for divine worship, the feeling of his heart was similar to that of old Simeon: "Lord, now lettest thou thy servant depart in peace, for now mine eyes have seen thy salvation." But whilst we award to this zealous Simeon the meed of praise which is his due, we must not forget to mention the zeal displayed by the Annas of our Israel.

When it was thought impracticable to finish a part of the building in a manner to correspond with the rest, the wife of one of those already deeply pledged said within herself—"I have lately received a legacy, that I will devote to this portion of my Master's temple." And again, on another occasion, the females made a collection amongst themselves to meet what was deficient after their husbands had done their utmost. Nor must we forget to mention the munificent donation of the late beloved Bishop of Quebec; or how the worthy missionary, already noticed, allowed this zealous congregation a portion of his own straitened income to assist them in their holy undertaking. Nor how the trimmings of the church were furnished by his excellent help mate. But though furnished, this church was as yet not canonically consecrated to the holy purposes for which it had been erected. This holy office was reserved for a beautiful day in the early part of October—for that season of the year when the well filled barns of the rejoicing farmer gave them a substantial proof of the never-failing kindness of their bounteous father. When the sleek cattle, as they gambolled in the pastures, appeared to partake of the general feeling; and when the yellowish leaf of the beech and the rich red of the maple, mingled with the deep green of the never-fading pine, gave to the neighboring brow of the mountain that peculiar tint which by common consent is deemed the glory of our Canadian autumns. That day the Almighty ruler of the universe smiled on the work, in which this congregation was engaged, for a more beautiful day could not have been chosen: so very different from what is so often the case when a day is appointed for some worldly pageant, or some unholy purpose. It was a sight cheering to the hearts of angels, to behold this rejoicing congregation coming together on such an holy occasion. Some in their light new-fashioned carriages, some on horseback, some on foot, but more in those substantial and at the same time comfortable wagons that mark the farmer. Nor were they alone in their joy. Friends from distant parts had come together to rejoice with them on this holy day; friends who had watched their exertions and aided their undertaking. And the priests of the Most High were not few nor uninterested on such a day. Six holy men of God, robed in the vestment of the sanctuary, and headed by one, a Bishop indeed—one who, like the first of Israel's kings, carried every where the impress of his high dignity, entered the holy temple, and took possession of it in the name of the most high God. And when that venerable man supplicated, in his own peculiar manner, the Almighty God to accept that their service, and to bless it with such success as might tend most to his own glory and the furtherance of their happiness, both temporal and spiritual,—every heart, if not every tongue, answered "Amen." Nor do we believe that there was one present who did not perceive the propriety and beauty of having a place peculiarly consecrated for divine worship, and separated from all profane and common uses—a temple blessed, if I may use the expression, by the highest officer of God's Church, for the holiest and best of purposes. How appropriate were the prayers then offered up, that God would vouchsafe to bless with his richest blessings all who in that place should be dedicated to him in baptism—all who in their riper years should there renew their baptismal vows and obligations—all who, in that same holy place, should receive the blessed sacrament of the body and blood of Christ—and all who there, in his holy sight and in his holy house, should be joined together in holy matrimony! And does it not seem passing strange that any should voluntarily shut themselves out as it were from the benefit of these holy prayers, by seeking the minister of God to perform in a place used for profane and common purposes, offices which peculiarly belong to the house of God—and would it not be well for all who are about to enter into the bonds of holy matrimony, or who are about to offer to God in baptism those children he has given them—would it not be well for them to consider whether or not they might look for a larger share of those blessings, which they desire, if they sought them in "that place which God has chosen to place his name there?" How appropriate too was that prayer! "Affect us with an awful apprehension of thy divine Majesty, and a deep sense of our own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clear thoughts and pure hearts, with bodies undefiled, and minds sanctified, we may always perform a service acceptable to thee, through Jesus Christ our Lord. Amen." The previous service ended, an appropriate psalm was sung by the choir, aided by that of a neighboring parish, who had come to sing the praises of the Lord with them on that joyous day. Next followed an excellent sermon by the eloquent Bishop, from ——. After which the sacrament of the body and blood of a crucified but now risen Saviour, was administered to a goodly company of devout recipients.

With this ended the services proper to the consecration. But the gratifying duties of the Bishop did not end here. He had introduced to him many of the numerous congregation before they separated to their several homes, each thankful for having been privileged to be present on such a day and in such a place; and amongst the rest, the architect himself, to whom, in the presence of many, his lordship said, "If it rested with me, Mr. ——, you should be the architect of all the churches to be erected within my diocese." The Bishop and clergy then repaired to the hospitable mansion of the aged patriarch, to whom we owe in a great measure the erection of this church, where they partook of that kind and plentiful hospitality which is ever to be found amongst such farmers.

In bringing this imperfect account of the erection and consecration of "a country church" to a close, we would pray the giver of every good and perfect gift, to grant that all who worship there may worship in spirit and in truth; that all who proclaim the glad tidings of salvation there, may be attended with a blessing from above; that all who enter those courts may enter the courts of God's house in heaven; and that all, who on that joyous day rejoiced together, may rejoice for ever in the paradise of God. T. R.

MAN AT HIS CREATION.

Man, when he came forth from the hands of his Creator, was formed for innocence and felicity. His soul, while it reflected the image of its God, was the ruler over the senses: but being free to determine its actions, it ceased to contemplate its Creator, and contemplated only itself, seeking out of its celestial origin that happiness which was only to be found in Him. It thought to find this happiness in material gratifications,—it gave the name of good to every thing that dazzled the sight, or flattered the passions. Its intoxication continually increasing, carried by the very impetuosity of its desires further and further from the end to which it thought to tend, it wandered so far astray as to believe that no other Divinity existed for it than that which it found in what was before the eyes, or conceivable in the imagination. The idea of a Supreme Creator was thus gradually obliterated from its perceptions, and man made a God for himself of every thing around him. Beginning with the stars and the elements, the living and the dead, all who had rendered themselves famous, whether by their exploits, their benefits, their discoveries, or even by their crimes,—all, down to the divers modifications of matter, had a share in his homages, until the human race, plunging into utter idolatry, at last acknowledged neither law nor restraint. The animals themselves received the honors of Divine worship, and each species had its altar. Even inanimate creatures, and beings purely imaginary, were erected into so many powers superior to human nature. Ignorance measuring the Divinity by its own weakness, distributed it into every thing which surrounded it, and in thus multiplying its forms, degraded it more and more every day; the genius of each nation, melancholy or warlike, voluptuous or severe, lent to its gods attributes and characters analogous. Poetry composed for those deities, manners, incidents, necessities, and weakness, similar to those of the people who worshipped them; and philosophy itself, becoming the accomplice of popular superstition, gave credit to it either by its silence, its homages, or its serious apologues.—*St. Athanasius.*

The Christian Witness contains a letter from Bishop Hopkins, describing a new Chapel, of which the Rev. Mr. Newman, of Oxford, is Rector. The Bishop made a sketch of the interior, from which, as given in his letter, we extract the following account:—*Epis. Recorder.*

"The building stands accurately east and west; the door at the west end, and the chancel at the east. At the right hand on your entrance stands the font, but within the church. The seats are simple benches, with backs, a small shelf for the Prayer-book, and a kneeling-board. There is but one aisle, and that, of course, is in the middle, one row of seats being on each side, and all the seats running north and south, so that the worshipper has his face always towards the altar. At the end of the aisle there are three steps, on the lowest of which, in the centre, stands the *lecterne*, or reading-desk. This is a small pillar, with feet, surmounted by a shelf only large enough to hold a Bible. The third step brings you to the platform, on the centre of which stands the *fald-stool*, designed to hold the Prayer-book. This is a simple parallelogram, just high enough from the platform to suit the convenience of the officiating minister when on his knees, with a cushion of ordinary thickness under him. On the south side of this platform, next to the wall, stands the pulpit, the side of which is so extended as to serve for a screen, behind which the clergyman can put on his surplice without being visible. On the opposite or south end of the platform is a small organ, curtained round, so that neither the organist nor the singers (of whom I think there is not room for more than two) can be seen by the congregation. Immediately east of the fald-stool, organ, and pulpit, rises another step, for the communicants to kneel on; and this brings you to the chancel rails. The wicket is in the midst. Within the chancel, which runs quite across the eastern end of the building, stands the altar, or communion-table, about six feet long, and twenty-six inches broad, close to the wall, and in the centre. A small cushion is at either end, for the books containing the communion office. A large silver plate in the centre, and two richly chased candlesticks, each with a wax candle, stand on the altar. There is a kneeling-stool at each end of the altar, and also one opposite the middle. A cross about three feet in height projects, in bold relief, from the wall above the altar, forming part of the stucco with which the wall is finished. Two chairs stand midway between the side wall and either end of the altar. Against the north side wall stands the *prothesis*, side-table, or credence, on which the elements are placed, and from which the priest removes them to the altar after the communion-alms are collected, and before the offering of the prayer for Christ's Church militant. And there are two candelabras of nearly six feet high, with wax candles of proportionate size, standing opposite the chairs, and just within the railing. The style of the building is Gothic, of the early, pointed kind, called by some writers the early English.

"The station of the officiating minister, in the performance of morning and evening prayer, is on the platform, between the lecterne and the fald-stool. In those parts of the service which are addressed to the people, such as the exhortation, the lessons, &c., he turns his face towards them, and his back towards the altar. In the prayers, he turns his back to the people, and kneels at the fald-stool, with his face towards the altar. At the *ante-communion office*, he goes within the rails, and officiates according to the rubric. At the *post-communion office* the devotional parts are delivered with his back to the people, and his face to the east."

STAMMERING CURED,

And Instruction given in Elocution.

DR. COMSTOCK'S Vocal Gymnasium and Lyceum for Elocution, (Philadelphia,) is open from the first of September till the last of June—July and August being vacation months. All desirous of instruction, either for the cure of Stammering, Lisping, &c., or for improvement in Elocution, may learn the conditions of ANDREW COMSTOCK, M. D., No. 100 Mulberry (Arch) st. Philadelphia.

Dr. Comstock's Remarks on Stammering, certificates of Cures, and the numerous recommendations which he has obtained of his System of Vocal Gymnastics, are appended to his Circular, which shall be sent to any one who may wish to learn more upon the subject of his Institution. Satisfactory references will be given in the principal cities throughout the Union.

Jan 9—4m$

CHILLINGWORTH'S WORKS.

THE new edition of Chillingworth, lately published in Philadelphia by the Rev. R. Davis, may be had of the subscribers. Price $3 in cloth, and full bound, $3 50.

Also, a few copies of Eusebius' Ecclesiastical History, with the History of the Council of Nice annexed, price $2 50.

SWORDS, STANFORD & CO.

Jan 9.

JUBILEE COLLEGE.

THE preparatory department of this institution will be opened for the reception of students on the first day of January, 1841.

The following extracts from the address made by Bishop Chase at the laying of the corner stone of the chapel and school house, will be explanatory of the character of the institution, and of the course of studies which will be mainly insisted upon:

"Man being immortal, to make him wise for this world is not worth the pains, but to make him wise unto eternal life is worthy of all efforts. This is the great truth which formed the basis of the motives and prompted to the present undertaking, and without which the same would never have been made. The nature of the institution whereof the foundation and corner stone is now to be laid, is theological—its end is the salvation of the souls of men by means of a Christian education. It is to be a school of the prophets—ministers of the Gospel are to be trained here. This is its primary object, and without attaining this it fails of its end, which end, therefore, is never to be merged in any other. Persons of all liberal professions in the arts and sciences are also to be taught here, provided they be willing to be taught the religion of the God of Christians—Father, Son and Holy Ghost—the Eloim—the Jehovah."

In furtherance of these views of the founder, constant and unremitted efforts will be used, not merely to develop the intellectual faculties, but also to cultivate the moral and religious affections; all students therefore will receive daily instruction from the Bible, and attend the services at the chapel.

The course of the studies in the arts and sciences will be extensive and thorough; embracing the languages, mathematics, philosophy and belles-lettres.

All students will board with the teacher, and become for the time being members of his family—thus securing a constant and parental supervision.

TERMS.

The Academical year will be divided into two sessions of twenty weeks each. Forty dollars per session will be charged for board and tuition.

Bed, bedding and towels, in all cases must be furnished by the student.

Washing and lights furnished by the institution and charged at reasonable prices.

All books and stationery furnished by the institution; to meet which expense, as well as the contingencies of washing and lights, the sum of $10 will be required in advance.

No student will be received until the current expenses of the session are advanced, viz. $50.

By order of
PHILANDER CHASE, Bishop of Illinois.
Peoria Co., Dec. 7, 1840.

PUBLICATIONS FOR THE HOLIDAYS.

THE General Protestant Episcopal Sunday School Union, has published the following books for Christmas and New Year's Presents, and for Sunday School Libraries.

Agathos, and other Sunday Stories; by Samuel Wilberforce, M. A., Archdeacon of Surrey, with four beautiful illustrations on wood—18mo. 170 pages, fine muslin.

A Week in the New Year, 132 pages 18mo. with four beautiful wood engravings—fine muslin.

The Holy Child of Nazareth.—An Address to the Children of several of the Churches in the City of Philadelphia; by the Rt. Rev. G. W. Doane, D. D., Bishop of New Jersey—36 pages, 18mo. enamelled paper.

Sketches and Stories for Young Children 32mo, four numbers 32 pages each, enamelled paper covers.

Also for sale at the Depository—
Heart's Ease, by Bp. Patrick,
Keble's Christian Year,
The Prayers of the Church,
The Year of the Church,
Burgess' Version of the Psalms.
Sacred Melodies.
Bishop Brownell's Religion of the Heart and Life, 5 volumes. And other books suitable for presents.

Address all orders for books and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, Jr., Agent,
Dec.26—tf Union Depository, 28 Ann St.

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia,*—Agent for The Churchman and Protestant Episcopal Sunday School Union

March 28. tf

DELAWARE ACADEMY.

Rev. Daniel Shepard, A. M., *Principal.*
Mrs. Emeline P. Ten Broeck, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical,* and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan.25.

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

INSTRUCTION.

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New York, Dec. 12, 1840—tf

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Troy, Oct 1, 1840—tf

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P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

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July 9, 1840.—y

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Benjamin T. Onderdonk,
Bishop of the Diocese of New York.
New York, December 18, 1840.